The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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THE SUPREME ISSUE

PRESIDENT ROOSEVELT'S statement to the people through his press interview on May 31 has not only defined the chief political issue of the 1936 campaign, as so many newspapers declared, but also it laid before the nation the supreme political-moral issue of our times. Does the nation not only possess a moral right, but also the legal power, through its own government, to regulate nation-wide economic and social conditions; or does the Constitution absolutely forbid, if not the abstract moral right, but certainly the exercise of that right, through national legislation? If the implications of the Supreme Court's answer to that question, as interpreted by the President, are those which many millions of the citizens hold to be justified, then it would seem to follow that the exceedingly grave question of whether the Constitution shall be amended, or the jurisdiction of the Supreme Court shall be drastically limited, has come before the people.

The optimistic view of so many newspapers and business leaders that the Supreme Court decisions finally and favorably cleared the nation's path toward economic recovery were promptly proven to be the utterances of hope rather than the forecasts of wisdom. As a matter of fact, such prophecies utterly misrepresented the realities of the situation. Not since the collapse of the Coolidge-Hoover boom initiated the greatest industrial and social crisis that has ever confronted the nation did any event so profoundly impress all sorts and conditions of our people as the Supreme Court decisions which overthrew the NRA and the Frazier-Lemke farm mortgage law.

That there was created tremendous confusion and uncertainty as to both the immediate and the remote effects of the decisions in no way alters the fact that the profound general impression created by them was a sort of revelation of the truth that the social crisis instead of being liqui-

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dated, or even greatly alleviated, by the New Deal, or the decisions which halted it, is still not only starkly present, but also is more acute. The conviction of that powerful and very large proportion of Americans who believe that President Roosevelt's administration was fundamentally erroneous in its thesis that both its recovery measures and its social reform program were soundly based upon constitutional principles was confirmed, strengthened, and given enormous energy for its future political and economic activities. On the other hand, the conviction of that other numerically large but disunited proportion of the people who believe that the Rooseveltian policy was doomed to failure in bringing about recovery from the depression and definite, lasting economic and social reforms, because it attempted the task within the limits of the capitalistic status quo, was also confirmed, strengthened, and inspired with new energy to attempt to bring about a completely new order of things. In between these two opposing elements is ranged a vast mass of confused, even bewildered men and women. These include, for the present at least, the administration forces themselves, and the still devoted believers in President Roosevelt, waiting anxiously but hopefully for the President to announce the new program which they believe must take the place of the one so badly damaged if not utterly destroyed by the Supreme Court decisions.

Many of those opponents of the New Deal who most gladly, even exultantly, acclaim the decisions, are loudly declaring their belief in the socially desirable intentions and (partial) achievements of the New Deal: in particular the abolition of child labor, the establishment of a minimum wage for unorganized labor and the shortening of labor's hours of toil. The most powerful of our newspapers, the spokesmen for organized industry, the United States Chamber of Commerce, the National Manufacturers' Association, and innumerable heads of big corporations, are distinguishing between what they regard as the unconstitutional, un-American "usurpation of authority" granted by the Congress to the President, which opened the door for the substitution of state socialism (in their view) for the traditional American system, and the President's attempt to abolish child labor, and protect the unorganized workers against the wage-cutting and general exploitation of the more unprincipled class of employers.

They agree with the President on this second point. They will support him. They call upon all their associates to do likewise. For the reason that the welfare of the workers is really necessary for the welfare of all other classes, the minimum wages and the maximum hours of labor, and the prohibition of child labor and the sweat-shop, written into all the NRA codes, and supported, until the Supreme Court decided otherwise, by federal law, are to be continued by voluntary agreement. Thus will be preserved—runs the argument—all that was good in the New Deal intentions.

One newspaper chain declared that the rule of Christ had been attained. American industry and business does not require the compulsion of law in dealing justly with their workers, and protecting the children of the nation from being exploited in factories and sweat-shops and newspaper circulation departments. The normal, successful, traditional, progressive American system will be restored, with jobs for all who are willing to work, and fortunes for all Americans who are thrifty and enterprising in a sufficient degree. Such is the glad vision of the leaders of business, and the newspapers which agree with them.

But that vision is not shared by many others. Another vision rises in its place: the grim vision of several million workers being cut off the list of the employed and thrown into the vast mass of the jobless and the destitute which already exists. Wage cutting, sweat-shop conditions, children back in the factories and shops of the nation, and the outbreak of strikes throughout the land—such are some of the features of the vision which is beheld by experienced social workers, many business men, labor leaders, and supporters of the discredited New Deal.

Which vision is more nearly the truth will soon be revealed, not in prophecies, glad or dire, but in its reality. If the bright dream comes true, little will be heard about changing the Constitution, or reforming (or deforming) the Supreme Court. But if the other prediction is justified, the country will soon be plunged into the most vital and far-reaching social crisis it has ever known.

Week by Week

The Blue Eagle Droops

FOR MR. ROOSEVELT the unanimous repudiation of NRA by the Supreme Court was necessarily a serious disappointment. His remarks to the press concerning that decision were, as said above, governed chiefly by the desire to formulate public opinion on the "crisis" which has undoubtedly set in. What we confront nationally is not so much the demise of the Blue Eagle—which was pretty senile anyhow—but the passing of a conception of presidential authority which was hailed in 1933 and is out of date today. Then citizens were normally in a panicky mood, and looked to the White House for "leadership" in the "emergency." Business welcomed, by and large, a measure of federal control; labor beheld in the New Deal a stanch advocate of its favorite poli-

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cies. At present the emergency still exists, of course, if one thinks in terms of great collective problems like unemployment and relief. But the fear of disaster has been lifted in many quarters. Some industries have improved to a point where they are impatient of constraint. The public at large is often more critical of reform measures than enthusiastic about them. Consequently the Supreme Court decision is in essence a manifesto that the time permits a reconsideration of basic political theory. The Constitution is not all a matter of 1789. Defined and interpreted by a succession of great jurists during a century and a half, it is today primarily a charter of powers, each limited by precedent and tradition. That the administration of NRA transcended the boundaries assigned to federal executive authority is now clear. No one will believe that all the justices of the Supreme Court can have been in error on this point.

THAT the American people is at present willing to amend the Constitution in order greatly to extend the presidential powers is very hard to believe. We are left to conclude, therefore, that NRA in the form hitherto adopted is outlawed. Were the benefits derived from the experiment sufficient to justify profound dismay? This question cannot be answered in a single editorial. THE COMMONWEAL has persistently held that the codes, regardles of their faults, were definite achievements, and that they were commendable as a step toward the vertical, cooperative organization of industrial society which alone seems a feasible social ideal. But of the expediency of federal control and of the whole price-raising policy involved we here have long been dubious. It is reasonably clear that NRA as administered was a pretty expensive proposition; and perhaps the Supreme Court decision points the way to a more viable and desirable solution of the problem. Purely voluntary administration is the ideal, but cannot be realized in a society so poorly organized or group conscious as ours. It is a goal to be aimed at, not a policy to be adopted immediately. In all probability the job of salvaging what was good in this vast accumulation of laws must be entrusted to the several states. If these could set to work earnestly and effect a number of sane regional agreements, the benefits achieved would be safeguarded and the disadvantages of the system hitherto in vogue would be obviated. On some such basis we could recover gently from an attack of too much Washington. The latest news indicates that no attempt will be made to enforce the codes, Mr. Roosevelt stating that a "skeleton NRA" would be retained to enforce standards on government contracts and to compile statistical data on the basis of experience gained.

PERHAPS the most curious part of the President's extraordinary statement to the press was his insistence that the Supreme Court had implicitly forbidden virtually all reconstructive activity by the federal government outside the realm of transportation regulation. He seemed to hold that the numerous correspondents who urged him to renewed faith and action were utterly unable to realize that after June 1, 1935, the hands of the chief executive would be tied behind his back. The New Deal, he all but declared, is dead; and he almost neglected to add, "Long live the New Deal!" We have no desire to be critical of Mr. Roosevelt at this juncture; and yet it is quite impossible to see why the decisions rendered by the Court should have any such sweeping consequences. The authority entrusted to the federal government is larger than the powers lodged in any other non-dictatorial rule; and in many respects the might of reigning dictators is by no means so securely established as is the leadership of the President of these United States. Indeed the Court upheld the quite unusual exercise of power in the devaluation and gold repudiation laws. In the opinion of practically every authority, a constitutional labor bill with teeth in it can be enacted. There is no danger that the relief and employment activities of the government will be pared to the bone.

Is Progress Impossible?

PRESS dispatches from abroad indicate that among the religious superiors arrested by Nazi police there was Abbot Ildefons Herwegen, of Maria Laach. We are writing without definite information concerning the charges brought against the venerable prelate, who is known personally to numerous Americans, of the clergy and otherwise, who have been initiated in the deeper mysteries of the liturgy at Laach. It is certain meanwhile that Abbot Herwegen had been expecting trouble, and that he was fully prepared for any eventuality. All this is ironical enough since he, a lifelong monarchist, at first welcomed the "national uprising" in Germany. Colonel Von Papen and some of his associates were old and welcome guests at the monastery, and doubtless they did what they could to protect it against interference. Thus Abbot Herwegen's arrest would demonstrate (what hardly any longer needed proof) that the Catholics who sought to cooperate with Hitlerite nationalism have been dropped scornfully, like so much unwanted baggage. These facts are sad enough, but one is especially concerned with the future of the liturgical movement. Of that Maria Laach was one of the foremost centers. All of us must hope and pray that, de-

As Germany Proceeds

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spite the turbulence in Germany, the Benedictine effort will not fail—that, in the midst of a society foresworn to fantastic and ignoble ends, the luminous monastic tradition may be suffered to endure unto better times.

THE UNITED STATES federal government's fiscal year, which will end with this month, is unlike the happy thoughts of a schizophrene at the top of his emotional swing or the black gloom at the bottom. It is streaked, and judgment on it is rather like the problem of saying whether a checkerboard is black squares on red or red squares on black. The most hopeful streak is that the increase in the national debt is just about half of what the President anticipated for the year 1934-1935, a mere $2,000,000,000 instead of the $4,000,000,000 which had been forecast. Three causes for this happy eventuality are given: one, that the astute Secretary of the Treasury has managed to keep an unusually large cash balance on hand from which the government has been able to draw instead of borrowing; second, that the emergency expenditures have been far below budget estimates, principally, taking them as a whole, because of a marked decline in the lendings of the R.F.C.; and third, that tax receipts have been way ahead of expectations. For anyone not too pained at any thought of taxes, there is an additional ray of light in the third omen cited; it is one of the fundamental indices of a rising ground swell of basic industry and profitable enterprise. If it is a real tide setting in of myriad combinations of circumstances beyond even the Great White Father in Washington's control, of myriad combinations of economics, hopefulness, desperation, psychological factors and other such circumstances which may be isolated in a dessicated form *ex post facto* but which living are ellusive or unpredictable as a school of herring to a Jersey fishing smack; then indeed we would have occasion for relaxing a little the political temper and retiring to the quiet places to offer thanks, mixed with some small prayers for speed. Congressional leaders add that there will at least be no need at this session for the imposition of new taxes.

Taxes and Tides

A GROUP of physicians assembled in New York recently were told by one of their number, on the basis of his extensive observations and experiments, about one of the most tragic physical results of the depression. The connection was traced between the growth of various serious visual defects and the badly balanced diets which hard times have made almost inevitable in those of its victims who lack special training in food values. Near-sightedness, cataract, the conditions known as day-blindness and night-blindness, are said to be markedly on the increase, among children especially. Figures from one New York clinic gave the advance between 1932 and 1934 in child sufferers from myopia as 40 percent—an appalling figure, when one considers the seriousness of this defect. The physician in question also formulated what he felt were the definite possibilities of certain of these maladies being inherited by the generations to come—a view which even a layman is perhaps justified in discounting, in view of science's strong scepticism regarding the transmission of acquired characters. However, the relation in the case of the sufferers themselves of a near-starvation diet and protracted eye maladies, including permanent blindness, is an accepted thing; it has often been noted by travelers in parts of the world where large sections of the populace dwell in abject poverty. Luckily, among us, one of the remedies is cheap and simple, as the speech we are paraphrasing indicates: certain common vegetables and vegetable extracts, partaken of in the early stages of the trouble. The science of dietetics, as indicated above, can keep people healthy on very little money, though education in that science is necessarily difficult.

Diet and Eyesight

NEW YORK is the largest city in the world. Its slums are extensive, its congestion of shop and office quarters is abnormal, its proportion of unskilled and underprivileged workers, who normally hug the edge of unemployment, is excessive. For the past few years, moreover, the economic condition of a large part of its population has been measured by relief projects on a scale unprecedented in history. All of this makes a very logical background for the growth of crime—especially crime against property—and hence there need be no deep surprise at the 1934 report which New York's Police Commissioner has just made public. In fact, though the figures themselves might leave the citizen feeling rather grim, to us at least they seem to indicate a situation definitely less bad than it might be. The increase in assault, burglary and robbery cases is large enough to shock, about 15 percent over 1933; even more shocking is the fact that many of the criminals are first offenders, many are youths. Of course a large proportion are unemployed. The unprofessional nature of the burglaries is further shown by the fact that most of them involve sums under $100. However, it is possible that this situation may in part carry its own cure. When a tendency shows to be as definitely the result of temporary and special causes as this one, good-will and social cooperation can certainly help to check it.

Crime Barometer

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WHO PAYS TAXES?

By RICHARD DANA SKINNER

ABOUT a third of the cost of every package of cigarettes is tax money. In the present low estate of real estate, about one-fifth, at least, of every dollar paid in rent is tax money. The humblest dweller in the humblest city tenement is paying a goodly tax annually to various units of government. Even the municipal employee whose salary is exempt from income tax is still paying taxes right and left daily, but paying them indirectly, painlessly and unconsciously. As a practical matter of enormous moment at a time of unbalanced budgets, this amounts to nothing less than taxation by misrepresentation. The vast majority of our citizens are allowed to live in the comforting illusion that they are "tax exempt," either by the smallness of their incomes or by their explicit exemption from direct income taxation. As an immediate consequence, they are the willing allies of the politicians in every form of expenditure for which "someone else" must pay. This state of affairs is not new. What we need, and most urgently, is a new method of meeting a very old evil. Fortunately, it can be met without resort to legislation. It can be met specifically, directly and with a powerful impact.

The newspapers have tried to meet it for generations through editorials. Various citizens' committees have tried educational pamphlets. It is a favorite theme in the government courses of the colleges. But all to no avail. The apartment- or home-renting clerk or laborer or minor executive who pays no direct income tax still thinks of taxation as the "other man's" burden, and the automatic police power which taxation should exercise over tottering budgets and swollen borrowings disappears in an orgy of "soak the rich." But how, if not by education, can the problem be met? Obviously we can expect nothing through legislation, because the laws are drawn by the very men who profit from the system of unconscious taxation. The last thing a clever politician wants is a system of making taxes visible and conscious. It would threaten his power at its source. Imagine the storm of protest if the small-income owners of automobiles suddenly realized that they were paying almost as many dollars per year in gasoline taxes as the millionaire car owner? The millionaire smokes no more cigarettes than the delivery clerk. In fact, the millionaire probably pays his doctor a large fee to discover that he should cut his smoking bill in half. But the harassed clerk, smoking for mental comfort, thinks many times before incurring a doctor's bill. Instead, he spends in cigarette taxes about three doctor's bills a year, and votes blissfully for the assemblyman or congressman who promises to send his children to school and to widen his street and improve his sewers out of the pockets of "the rich." There is no hope through legislation. The only hope is through education, but through a very different form of education from any of those so far attempted.

The common-sense approach to visible taxation, it would seem, is through specific instead of general education, and through the cooperation of those who sell goods or services to the "tax-exempt" public. Suppose we take the cigarette manufacturer as the first case in point. What is to prevent his placing a stamp of his own on each package of cigarettes stating in clear black and white that, included in the retail price of the package, are so many exact cents of taxes? He might go even further, to bring his point home, by advising the purchaser to keep all these stamps and add them up at the end of the year because they can be deducted from taxable income! This last point might have just enough irony to prick the imagination of the man who never has paid and never will pay an income tax. At least, it would tempt the average "tax-exempt" individual to make a total of his cigarette taxes for the year. In the case of those who smoke about a package a day of medium-priced cigarettes, the total taxes paid would amount to about $18 a year—a pretty fair total for the man who would grumble mightily if he had to pay even $10 a year in Federal Income Tax!

Of course a real zealot for the cause of visible taxation might want to push the matter much farther, and add in an approximate share of the corporation income and franchise taxes paid by the manufacturer, and also a share of import duties. But this excess of zeal might simply complicate matters to a point where the value of specific education would break down under a weight of generalities. A single plain object lesson, to the extent of $18 a year for a man with an income of $1,400 a year, is worth a dozen complicated figures that might be closer to the staggering truth. But cigarettes would be only a beginning in the simple program of specific education. The millions of automobile owners might come next on the list. They have become used to ignoring their annual license fee. The word license is so much smoother than the word tax! Nor can we hope to change the word "license" to "tax," because that would require legislation. But at this point, the oil companies and filling

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stations might well come to the rescue. With every gallon purchase of gasoline, they could hand the customer a slip stating that he had hereby paid a combined federal and state tax of, let us say (to be modest), $.03. A ten-gallon refuelling would make the total $.30. If politely asked to retain these slips for addition at the end of the year, the "tax-exempt" automobile owner might easily find that he had paid upward of $15 in gasoline taxes. By adding that to his cigarette taxes, he would already have a grand total of $33 a year to reassure him that he was bearing his proper burden of the costs of government.

Next in order, the electric light and gas companies might obligingly furnish him with an annual statement, showing that in his year's total of light and gas bills, he had provided various units of government with a total of $5 in taxes. The telephone company could provide those fortunate enough to be subscribers with a similar statement aggregating at least another $5. By this time, the "tax-exempt" citizen should feel much easier in his conscience. He is contributing at least $43 a year to public activities, including the policeman on his beat, his children's teacher in school, the street cleaning department, the far-away government departments in Washington, his national diplomatic representatives abroad and the lighthouse service in the harbors of New York, San Francisco and Savannah, not to mention the naval maneuvers in the Pacific. If he were a reasonable citizen, he would not object to receiving so many benefits for so small a contribution. But having for many years considered that he was "tax exempt" and that his rich neighbors were paying for all these good things, he might be less reasonable than one would hope. He might even object—especially if this $43 represented more than a whole month's rent, or much more than a week's salary.

But, of course, this forms only a preliminary part of his specific education under the new impulse toward realism. The landlord has still to do his share. Our "tax-exempt" citizen may be occupying, in his apartment, space appraised by the tax officials at $5,000. In this case, through the landlord, he is paying about $130 a year in taxes in many of our proud cities. The great reticence of the landlord has prevented his realizing this, up to now. But under the new zeal for specific tax education, the landlord would include with each month's rent bill the courteous information that $10.83 was now being credited to the tenant's hitherto invisible account with the city government. Our much better educated citizen would now make a quick total in order to discover that through five channels alone he was patriotically supporting government to the extent of $173 a year. That would probably be more than 10 percent of his income, more than five weeks' salary, nearly five months of rent, or enough to feed his entire family for about fourteen weeks. He could buy at least four excellent suits of clothes with the amount of his now highly conscious taxes. Again, he might derive only honest pride from the part he was playing in national and local government. But there is at least an even chance that he would make an effort, for the first time, to understand state, city and national budgets.

Just how far to carry specific education in tax matters is a serious problem. The aroused sensibilities of an electorate, and especially of our "tax-exempt" electorate, might produce something dangerously like an explosion. The small minority of direct and conscious taxpayers have become used to their burden. They have achieved the virtue of resignation. But those who through misrepresentation of demagogs and lesser statesmen have believed themselves a highly privileged group, might be less patient. They might not exhibit that sweet reasonableness which accepts conscious responsibilities with stoic calm. Taxation without misrepresentation has within its innocent framework the elements of a taxpayers' revolution.

The Cell

Retreat within this room,
And searching, find
No murmur of a loom,
No comforts kind.

The window-panes hold dust,
The chair is hard,
Candlestick red with rust,
A shutter barred.

What penury! No light
Nor shred of food—
Denied the anchorite
All earthly good.

Yes, by a strange decree,
But rest within,
Sit silently
And sunshine will begin.

To gild its center,
Tawny birds fly forth,
Presences enter
Of a singular worth.

This niche so bleakly thin
Of niggard dole
Is the good inn
Of the restless soul.

LAURA BENÉT.

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FOUR YEARS AFTER

By JOHN MOODY

The old query about the convert's state of mind is answered in convincing fashion by Mr. Moody, who observed the fourth anniversary of his entry into the Catholic Church by doing some reflecting. He contends that "in many cases it takes much more than a year or two for the convert to know fully why he is a Catholic." Too much reliance is likely to be placed on the intellect; not enough heed may be given to the Life. And yet it is forever the Life that matters to the Christian.—The Editors.

IT IS almost traditional, I think, that when the average convert to Catholicism passes out from his former Protestant or perhaps agnostic position, two characteristic comments float through his social and business environment—though they are seldom made directly to him. One is, "He doesn't really know what he is letting himself in for"; and the other, "Don't worry; he'll be disillusioned before you know it."

Such comments are sincere enough. The people who make them invariably believe that they at least do know "what he is letting himself in for," and they are honestly horrified. But they usually retain faith enough in the inherent though temporarily submerged common sense of the convert to believe that he will be disillusioned in time. The only question is, how long will it take? Generally the guess is—about two years. If, however, the disillusion is delayed much longer, the "don't worry" remark is dropped. For the commentators themselves are now worrying in very real fashion. Hope deferred maketh the heart sick!

So much for non-Catholic comments. Then there is also the familiar comment of some "born" Catholics. It is something like this: "That fellow is a bore; he talks too much; he takes himself too seriously; but then, he is only a convert." And this is natural, too. It is, I suppose, difficult for the average "born" Catholic to wholly comprehend the apparently militant attitude of some converts during their first years in the Church; their tendency to get into theological arguments with non-Catholics, to write books or essays, to make speeches, to go out of their way to emphasize their Catholicity, and so on.

I say it is natural for a "born" Catholic to voice this view. Now that I have been in the Church over four years and begin to feel like a lifelong Catholic myself (almost forgetting that I am "only a convert"), I occasionally catch myself gazing with a critical eye on new and ardent converts and wondering why they take themselves so seriously. Do they yet know, I ask myself, what they are "letting themselves in for"? And I wonder if they will stick long enough to find out? For I am ever fearing that the new convert may become a backslider. This sometimes happens, you know. And because it does sometimes happen is, no doubt, a main reason why lifelong Catholics refuse to be too greatly impressed by the convert's ebullient enthusiasm.

And yet, seasoned Catholic though I now feel that I am, I am inclined to disagree with the view that converts should not be taken seriously until they "prove" themselves; I know too much about the struggles some of them have to make. There are some, of course, who are fortunate enough to slip completely into a Catholic environment, where family, friends, social or business associates are all Catholic; these need have no struggles of the kind I have in mind. But many a convert must still continue to live in a practically complete non-Catholic or anti-Catholic atmosphere. This may or may not affect his Catholicity. If he is well grounded in the Faith, it will not; even if he is not as well grounded as he ought to be, but is a strong character, it will not affect him. But too often new converts are not at first any too well grounded in their new-found faith; too often they are not strong enough to put up a persistent fight against the criticisms, ridicule, misunderstandings and misrepresentations that envelop them on every side. Being "on trial" in this way is often a bitter experience; a bitter struggle for the person whom we carelessly class as "only a convert." And if he fails in his struggle during the first crucial years and falls away—what then?

We who have been non-Catholics ought to know. Quite often he is hailed as the returning prodigal, and the fatted calf is killed. And the pity of it all is that, in nine cases out of ten, he has fallen away mainly because he never really knew "what he had let himself in for" when he became a Catholic. In other words, he had not been in the Church long enough to fully discover the Catholic faith; he had only time to scratch the surface.

All of which is preliminary to the main point of this little essay: my contention that in many cases it takes much more than a year or two for the convert to know fully why he is a Catholic. We converts know very little when we first come in—even though we may think we know it all! A few years ago an interesting little book, called

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"The Church Surprising," was written by a convert whose several years in the Church had been a period of surprises, delightful surprises. The author, Penrose Fry, a former Anglican clergyman, thought he knew all about the Catholic Church when he was received, but he ultimately discovered that there was far more that he did not know. In all sorts of ways, things were quite the reverse of what he had expected. After he had made his many surprising discoveries, however, he was not only a better Catholic, but was far more able to defend his Catholicity to his critics.

I confess to the same experience, though perhaps my discoveries in finding out "what I let myself in for" in becoming a Catholic were not always the same as those of Mr. Fry. Not long ago in talking to a non-Catholic friend, who has always been a critic of my change (one of those "disillusion" prophets), I remarked, "I knew all too little about Catholicism when I was received into the Church." "What an admission!" he exclaimed. "You claimed to have approached it intellectually, to have spent years in reading and study. Surely you went in with your eyes open, didn't you?" Yes, I did know something about it intellectually; its logic drew me, its proofs convinced me, and I did go in with my eyes open. Nevertheless, I certainly did not fully know at the time "what I was letting myself in for." I knew enough, surely, to draw me in; but did I then know enough to certainly keep me in for all the remaining days of my life? Perhaps not; perhaps only time could teach me enough for that.

Dr. Karl Adam, in his fascinating book, "The Spirit of Catholicism," says:

> Only the man who himself lives in the Catholic life-stream, who in his own life daily feels the forces which pulsate through the vast body of Catholicism and which make it what it is: only he can know the full meaning and complete reality of it. Just as the loving child alone can truly know the character of its beloved mother, and just as the deepest elements of that character, the tenderness and intimacies of her maternal love, cannot be demonstrated by argument but only learned by experience, just so only the believing and loving Catholic can see into the heart of Catholicism, and feeling, living, experiencing, can discover with that *esprit de finesse* of which Pascal speaks (that is, with the comprehensive intuition of his innermost soul), the secret forces and fundamental motive powers of its being.

Now I had read that paragraph from Karl Adam several times before I was received into the Church; and again many times during the first year after being received; but did I fully comprehend its deep meaning? I thought I did, but I really did not. For I had to live a good while in the Catholic life-stream before I could really see into the heart of Catholicism; could feel, live, experience, and so discover, with that *esprit de finesse* of Pascal, "the secret forces and fundamental motive powers of its being."

Converts have approached the Faith from many angles; indeed, it is sometimes said that there is a separate door to the Church for every convert. I know little of that. What I do know something about is the so-called intellectual approach. It is assumed by the average outsider that this is the best approach. I am not so sure. We hear of lots of people who accept Catholicism intellectually, and yet we notice that they do not come into the Church. They stay outside and content themselves with demonstrating by argument, by logic or by historical evidence, the sound foundations of Catholic Christianity. When asked why they are not in the Church they plead that they have felt no "call"; that divine grace has not as yet proffered the gift of faith. In other words, they are mere intellectual followers of Catholic philosophy, just as they might be Aristotelians or Platonists, endorsing the reasoning of these philosophers, but not acting upon that reasoning.

That, I know, was my own position for a long time before I became a Catholic. I was quite certain of the truth of Catholicism, but—there I stood! It was not until I became convinced of the necessity of applying that truth to my own life, that there was any chance of my becoming a Catholic. But with that conviction once possessing me I was bound to become a Catholic.

What was it, exactly, that brought me to this point? Was it intellectual knowledge of Catholic philosophy? Not at all. It was a Life. Not until the tremendously overpowering significance of Jesus Christ as God Incarnate took possession of me, not until I saw this Life as the central fact of all life, as the key to the riddle of human existence, did Catholic Christianity have much more than an intellectual interest for me. But after that it meant everything. And by the help of divine grace I was thus enabled to make my act of faith.

Actually, in the last analysis, the intellectual approach to the Church is no better than any other approach. For no one can become a true Catholic, whether he be learned or ignorant, brilliant or stupid, literal or romantic, a cold reasoner or a mystic, until the full reality of Jesus Christ as the Incarnate God opens to his vision.

That is the first step. We can accept, intellectually, the Catholic philosophy of life as a whole, we can admire its logic, be convinced by its evidences, historical or other, but until we grasp the Personality of Christ, and understand that Personality as "the Way, the Truth and the Life"—in the sense in which He Himself asserted it—we cannot become true Catholics; even though, perhaps, blindly, emotionally, ignorantly, we somehow pass muster with ourselves and de-

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cide to enter the Church. I suppose the latter is often the case with those converts who easily slip away.

But even those who do grasp the tremendous significance of the Man God, Christ Jesus, are not inevitably certain to remain Catholics; they must attempt to express, however feebly, in their own way of living, the full deep meaning of that Life of all living. And that takes time. At the risk of being too personal, I can cite my own case. When I was received into the Church I accepted all its doctrines and dogmas, through understanding where I could, through the authority of the Church as a whole; I submitted myself to its discipline, I grasped both the outward and inward meaning of the sacraments, and especially of the Mass, the Eucharistic Sacrifice; and I resolved to apply it all to myself by attempting to live the Catholic life. And yet I had only just begun to understand that Life of all lives—the Life of Christ.

Now if there was one outstanding objective fact which began to impress me immediately I had entered the Church, it was that I found it a home for all sorts and conditions of men. As a former Protestant I was amazed and thrilled to see churches filled to overflowing with devout worshipers, none of whom seemed to expect to be entertained by fine music or eloquent discourses; to see sanctuary rails crowded Sunday after Sunday, by the rich and poor, old and young, frail and robust. What did this mean? What deep significance had this extraordinary spectacle? Above all, did it not mean unity, human fellowship? To quote Karl Adam again:

> Nowhere else, in no other society, is the idea of community, of fellowship in doing and suffering, in prayer and in love, and of growth and formation in and through such fellowship, so strongly embedded in doctrine, morals and worship, as in the Catholic Church.

It is, after all, only when he realizes the unity and solidarity of Catholicism, that the convert has begun to understand the Faith in all its fullness. And yet he must go further than this. He must understand that this solidarity is possible, and has been manifested uninterruptedly for nineteen centuries in every part of the world where men have heard of the Christian faith, only because it is linked with a Life; because in a very real sense it is that Life.

I suppose there are millions of good Catholics who cannot define, "intellectually," the Mystical Body of Christ; any more than they can define, "intellectually," the mystery of the Holy Trinity. And yet they do "feel, live, experience" each of these mystical realities, with that *esprit de finesse* of Pascal; that is, "with the comprehensive intuition of their innermost souls." Archbishop Goodier has expressed the meaning of the mystery of the Holy Trinity very beautifully. He says:

> When we grasp anything at all of the meaning of the Blessed Trinity, we find that it is no more nor less than the infinitely perfect expression of infinitely perfect love. The Father and the Son, the Father giving to the Son all He has, all He is, Himself; the Son and the Father, the Son giving back to the Father all He is, all He has; the Holy Spirit—how feebly we express Him!—the mutual love of the Father and the Son, infinite and therefore one.

This is, without doubt, the popular intuitive understanding of the non-intellectual Catholic the world over. And so with the Mystical Body of Christ; we may not explain but we must comprehend it.

In short, it is only when the convert, perhaps after many days of wandering in the wilderness, of trying to adjust himself to the new life and clarifying his understanding, begins to comprehend the depth and meaning of this Catholic solidarity—that it is all a living manifestation of the Author of all life—that he has grasped the full significance of his new-found faith. True Catholics would not—could not—live the Catholic life in peace and joy, as they do, if the Life of Christ meant no more to them than that of a Divine Person who lived on earth a few short years, centuries ago, and then departed forever. No; it is only because Christ remains; because He lives in His Church; because the Church itself—this great concrete expression of human solidarity—is His Mystical Body.

The realization and expression of this, not only intellectually, but in his way of life, is what makes the true Catholic; is what leads the immature convert at last to permanent security and peace.

Birthday Card

(For David Stanford)

Do you remember in your summer play
When you had dug a hollow in the shore
And with a shell cut out a water way
To let the sea in till it flowed no more?

And in the pool you put a little fish
And closed the outlet with a scoop of sand,
And when he stayed the world was all his wish,
But when he moved he met with foreign land?

So keep you still, though youth would make you bold,
While parents order your captivity,
For soon enough their dikes no more will hold
And then your little pool will be the sea.

And when you are returned to that wild space
To freely sport amid the bending throng
You'll find the company too swift to place,
So look for shores to mark where you belong.

DON STANFORD.

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THE PHILIPPINES TODAY

By OLIVER McKEE, JR.

WHEN President Roosevelt signed the Philippine Constitution on March 23, certifying that its provisions squared with the Tydings-McDuffie act passed by Congress last year, the independence of the Philippines seemingly became only a question of time. The "commonwealth" period of ten years will begin when the Constitution is ratified by plebiscite. During this period, in the President's words, the United States will retain "authority commensurate with, and necessary for or appropriate to, the ultimate responsibilities of sovereignty." After ten years, the Philippine Republic will take its place in the family of nations.

Chance, rather than imperialistic design, brought the islands under the egis of the United States, as a result of the Spanish-American War. Their retention was opposed by many. "Imperialism," indeed, was a major issue in the presidential campaign of 1900. The anti-imperialists, however, lost the decision, and the McKinley administration, recognizing the moral responsibility for the well-being of a people whose advance had lagged behind that of the Occident, moved to replace military with a civil government. Beginning with William Howard Taft, a succession of governors general, several of them among the ablest colonial administrators of our day, contributed notably to the discharge of this responsibility. To assist them, Washington sent to the Philippines school teachers, foresters, physicians and technicians. Self-rule was early set as the ultimate objective of the American civil administrators. From McKinley down, every President held independence as the goal of American effort. In 1916, in the Jones law, Congress formally proclaimed American withdrawal as a fixed policy. To prepare for this, the regulation of their own affairs, in increasing measure, has been granted to the Filipinos. Comparatively few Americans now hold office under the Manila government. Only a handful of American officers remain in the Constabulary and the Philippine Scouts. In the judiciary, in education, and in the various government bureaus and technical services, Filipinos have almost entirely replaced American personnel.

Though American officials and congressional leaders have been in agreement that independence is the goal, there has been a sharp division as to time. Some have held that the Filipinos are ready today for full sovereignty. Others, with a better appreciation perhaps of the responsibilities of self-rule, have insisted that it will be twenty or thirty years, or even longer, before the Filipinos can safely discard the protection and support of the United States, and take their place among the independent nations of the world. The Tydings-McDuffie act represents a compromise between these two points of view. It fixes a definite date for independence, and during the ten years of the commonwealth period, through the export tax provisions, it aims to facilitate the necessary adjustments in the economic relations between the United States and the Philippines.

These adjustments hold the key to the future of an independent Philippines. Unless they can successfully be made, independence may bring trouble aplenty. The Philippines have enjoyed free access to the American market, the largest and richest in the world. Since 1909, their products have been admitted into the United States free of import duties—an arrangement that has given the Filipino exporter a big advantage over those of foreign countries. Of late years approximately 60 percent of the agricultural production of the islands has been sold in the United States. These products include cane sugar, cocoanut oil, copra, Manila hemp, tobacco and many others. For the three years 1931, 1932 and 1933 the American purchases of these products had an estimated value of 522,000,000 Philippine dollars. The current balance of trade runs in favor of the Philippines. Wealth therefore has flowed from the United States to the islands, a flow which has been an important factor in maintaining their relatively high level of prosperity. When the Philippines become independent, their products will face our tariff walls, and will be subject to the same duties levied on imports from other foreign countries. Can they meet this loss in trade and achieve economic self-sufficiency?

Independence has been a rallying cry of Philippine political leaders for many years. Though conceding the material benefits of American control, they have nevertheless demanded a complete American withdrawal. But it was not until the competition of Philippine products, particularly sugar, cocoanut oil and copra, began to hit the American farmer, that Congress manifested any real interest in these pleas for self-rule. It was primarily the drive of the farm bloc that put the independence bill through House and Senate. Having failed in 1929 in their fight to place a tariff on Philippine products, and to impose a limitation on Philippine sugar, farm organizations in a group of states, by urging Philippine independence, sought to free American agriculture from the competition of Philippine products.

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The debates on Capitol Hill produced many a speech setting forth the praises of self-rule, and the blessings of liberty. The spearhead of the independence drive, however, was economic, a desire of powerful agricultural groups to end the preferred position which Philippine products now enjoy in our market. Because restriction of immigration is difficult while the islands remain under the American flag, the Pacific Coast also strongly supported the independence bill. There were those in Congress, too, who felt that the Philippines, under present conditions in the Far East, had become a liability to the United States, and that the sooner we withdrew, the better. So a preponderance of independence sentiment was reflected in the passage late in 1932 of the Hawes-Cutting bill. Certain of its provisions proved unsatisfactory to the Filipinos, with the result that, after its rejection, the Tydings-McDuffie bill was introduced and passed by Congress in March, 1934. In most of its essential provisions this parallels the Hawes-Cutting act.

The withdrawal of the United States from the Philippines will be an event of international importance. Its effects will not be confined to the two countries whose relationship will be changed thereby. For the Philippines have a place in the balance of power in the Far East. As long as its flag flies at Manila, the United States remains an "Asiatic" power. When the flag goes down, the white man, for the first time, will voluntarily relinquish control over an Asiatic people. The Dutch in the East Indies, Britain in India, and France in Indo-China, all will have reason to look with some apprehension on the retirement of the United States from the Far East. Will not our withdrawal speed the demand of other Asiatic races for freedom from western political control? Such considerations properly do not fall within the responsibility of Congress, in its decision on the future of the Philippines. None the less they must be noted in any discussion of the subject, for the withdrawal of the United States will change the delicate equilibrium of international politics in the Far East.

Under the Tydings-McDuffie bill, the American military forces, now about 6,000, will leave the Philippines after the expiration of the commonwealth period. Thereafter the Philippines will be responsible for their own defense. In the American-trained Constabulary and Scouts, a fine nucleus is at hand for a national army. Under the Independence Act the United States may, if it so chooses, negotiate with the Philippine government for a naval station. The Asiatic squadron today consists of but one modern cruiser, a few destroyers and some old gunboats. Its principal function is the protection of American citizens in Chinese waters. As a fighting force, its value would be negligible. If American warships are to remain on police duty in the Far East, a base for repairs and supplies will be necessary, inasmuch as Guam, the nearest Pacific naval station, is 1,700 miles distant from Shanghai. Though the administration in Washington has made no decision as to the retention of a naval base in the Philippines, such a base, if retained, will have little strategic importance in the event of naval operations in the Far East.

Control of the Philippines by the United States, most authorities agree, is a military liability rather than an asset. The distance between Manila and the Pacific Coast, 7,000 miles, is so great that only through a heavy superiority in naval power could we hope successfully to conduct large-scale naval operations in the Far East. Assuming a foreign foe had laid siege to the American garrisons at Corregidor and other forts in Manila harbor, the Washington government, under pressure of public opinion, might risk the dispatch across the Pacific of a relief expedition. Retention of the Philippines therefore carries with it an element of danger. Once our military and naval forces have been withdrawn, there would be no reason thereafter for large-scale American military or naval operations in the Far East. Neutralization of the Philippines by international guarantee is desirable, if not essential. For the Philippines, alone, would be no match for any of the larger powers.

As the Filipinos prepare to ratify the Constitution signed by President Roosevelt, the economic position of their country is fairly strong. Thanks to the wise and non-political administration of the War Department, which for many years has supervised Philippine affairs through the Bureau of Insular Affairs, the finances of the islands are in good shape. Large metallic reserves fortify the currency. Governor General Murphy reports a balanced budget, in rather pointed contrast to the heavily unbalanced budget in Washington. Three decades and more of American control, in a word, have brought substantial material benefits. This record is one of which we may well be proud.

Now that independence, long agitated, nears realization, there are evidences that the Philippine political leaders regard with some apprehension the economic aftermath of self-rule. As we have seen above, the prosperity of the islands has largely depended on the sale of their products in the American market. In his address before the Constitutional Convention last December, Senator Millard Tydings of Maryland, chairman of the Senate commission that visited the Philippines, warned the Filipinos that they would face many difficulties after the withdrawal of the United States. "As you move through the transition period of the commonwealth government and into the phase of complete and absolute independence,"

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he said, "the pathway at times will be difficult. Much of this difficulty is unavoidable. These difficulties are largely due to a new political economy which now becomes necessary upon the part of the Philippine Islands."

This growing apprehension has lately found expression in informal proposals for "economic partnership" with the United States, and suggestions for a "dominion" status, instead of the complete independence that will deprive Philippine products of their present preferred position in the American market. In the passage of the Independence Act, Congress has fulfilled the pledges of the American government, and has complied with the request of the accredited spokesmen for the Philippine people. Neither economic partnership nor the status of a dominion are compatible with the demands of the Filipinos for ending the political control of the United States. If they wish to retain the economic preference they now enjoy, it must be through a continuation of American control and responsibility.

RELIGION AT BOWDOIN

By QUITMAN F. BECKLEY

THE PROBLEM of our separated brethren and the Church's relation to the interfaith movement has been frequently discussed in the pages of THE COMMONWEAL. Father Riggs has added a significant chapter to this discussion in his "Good-will Tour" through the South in company with Dr. Clinchy, a Protestant clergyman, and Rabbi Lazaron. The tour which was made in the interest of "Justice, Amity and Understanding among Protestants, Catholics and Jews in America" was a great success. Dr. Clinchy and Rabbi Lazaron have long been engaged in this work and their cooperation in the cause of religion was bound to produce the results described.

The story of this "mission" in the South has encouraged me to divulge some inner rejoicings over an event which belongs to the same field of religious experience and which, for want of a better phrase, I shall call the developing rapprochement between the different religious groups in America. It is a movement in the right direction.

A sympathetic appreciation of the efforts put forth by all men in their quest for God is essential to the spread of His Kingdom on earth. Saint Paul could speak with compassion of those who had erected an altar to the Unknown God. And who but the insufferable bigot or the pathetically ignorant man shall deny to those who grope in darkness for the Light, the virtue of sincerity? Whether Jew or Gentile, pagan or Christian, men who recognize the supernatural, who bow in reverence before Divinity, are our companions on the way.

As a further experiment in the promotion of good-will and mutual understanding among Christians of different religious faiths, the Forum of Modern Religious Thought sponsored by Bowdoin College in February amply justified itself by the results attained. At the invitation of the Bowdoin Christian Association, a Student-Faculty Society of Bowdoin College, a group of clergymen representing the major religious bodies in America undertook to discuss before the students "The Place of the Church in Society." This clerical group included Baptist, Catholic, Congregational, Episcopalian, Methodist and Presbyterian divines.

The February Forum was the fourth in a series which began in 1932. According to the officers of the B. C. A., this Forum clearly demonstrated the increasing popularity of these religious discussions, and, moreover, proved that the college student of today is not as indifferent to religion as he is commonly represented. Give him an opportunity to state his opinions or convictions on religious matters and encourage him to ask questions and the perplexed, and to many perplexing, youth of today displays an amazing interest in religion. This has been my impression of the college boy during seven years at Princeton; and the Forum at Bowdoin, in which it was my privilege to take part, but confirmed it.

The visiting clergymen at Bowdoin were the house guests of the several Greek letter fraternities on the campus. I was the guest of Alpha Delta Phi in whose club house I had my lodgings and my meals. There were about fifty members in the fraternity of whom not more than two were Catholics. Some twenty-five or thirty men lived at the club house, the others joining their fellows for meals and relaxation.

In the evening after dinner the students retired to the lounge room of the club where a blazing logwood fire and the typical furnishings of the college club invited to comfort and confidence. It might be supposed that the presence of a priest among so many non-Catholic students would create an atmosphere of restraint. Such was not the case at all. I engaged those nearest me in conversation about current athletic events or whatever was uppermost in the campus mind as revealed in the table talk at dinner. It was all very casual; as far as we clergymen were

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concerned, it was meant to be. As the group of listeners increased (attendance at these religious discussions was entirely voluntary), it was inevitable that someone should ask a question relating to the purpose of the clergymen's visit. This made it possible to introduce the subject of religion in a most informal manner.

The topic of the three-day Forum, "The Place of the Church in Society," was sufficiently comprehensive to include a discussion of the thousand and one subjects related to religion, and nearly all of them were at least touched upon at one time or another. After some preliminary skirmishing the speaker was expected to open his attack on religious indifference. In a twenty- or thirty-minute talk he set forth his most cogent arguments for religion or discussed the functions of religion in the life of the individual and society. This was followed by a general discussion of the points developed in the talk and all were invited to take part. The informality of the situation encouraged participation. There was no timidity on the part of the students. But the clerical guest, if he had any experience with college boys, had well-defined fears of the possibilities of such an open debate and he was justified. No branch of human knowledge should be foreign to the "defender of the Faith" in the mind of the college student. Anthropology, ethnology, theology, philosophy, history, literature, the sciences—all were invoked by the student to sustain his point or to test his guest's intellectual equipment.

The discussion lasted far into the night. If we abandoned the lounge room before midnight, it was only to retire to my own quarters or to a student's room where a small group of enthusiasts prolonged the debate until the wee hours of the morning. Happily the students were well disposed. There was no carping criticism, no acrimonious debate. The boys were sincerely interested and the flattering estimate of their guest's scholarship, which the students entertained, made it possible for him to satisfy many demands with a minimum of effort. One had but to admit that he was not an encyclopedia of knowledge to command respectful attention and a reasonable degree of assent to the truths which he proposed and defended. It seemed that the students expected dogmatic answers to all their questions, and they were agreeably surprised when the clergyman restricted his dogmas to the field of divine revelation and the logical inferences therefrom. On the whole, I found the students receptive of religious teaching, and my experience was duplicated by each of the fourteen ministers with whom I was associated in the Forum.

Some knowledge of contemporary Catholic literature in apologetics and history was indispensable, and the eagerness with which the students inquired the names of Catholic periodicals, of Catholic books and their authors was enormously gratifying. I do not recall a more stimulating experience in the field of apologetics in my twenty years in the priesthood.

In addition to the student conferences there were "experience meetings" of the clergymen each morning during the Forum. At these meetings we outlined our method of treating the subject under discussion and described the students' reaction to our efforts. This was by no means the least interesting part of the Forum, for many startling points of agreement were revealed by clergymen whose religious beliefs were supposed to be widely different. It occasioned no surprise to my clerical colleagues that the Anglo-Catholics present thought of the Church as a divine institution speaking with infallible authority on matters of faith and morals and dispensing the mysteries of God through the sacramental system and whose ministers claim sacerdotal powers. But we of the "liturgical wing" or, if you will, the "sacramentalists," were indeed amazed to hear our evangelical confrères speaking with profound reverence of the sacerdotal function and with a more than wistful interest in the doctrine of the Eucharist. For my own part I was delighted to find, among the evangelicals, ministers whose interest in scholastic philosophy had made them serious students of the works of Saint Thomas. One of them, a Baptist, was eager to read the text of the "Summa" with the aid of modern commentaries. I hope he is doing so. All this is a far cry from the attitude of an earlier day which was marked by mutual suspicion if not by downright recrimination. The developing rapprochement in interfaith relations deserves our wholehearted support and our most fervent prayers. It is eminently Christian.

I think I am expressing the attitude of my clerical associates in the Forum when I say that the liberal attitude of the college administration in encouraging the discussion of religion by clergymen, without respect to religious affiliation, was most gratifying. No restrictions of any kind were imposed. We were perfectly free to present the messages of our respective churches to the students of Bowdoin and for this we are profoundly grateful. Surely President Kenneth Sills of Bowdoin College has pointed the way to the solution of one of the religious problems in the secular college—the better understanding of our common religious aims and the means by which the Christian churches in America seek to attain them.

The results of such an experiment rest in the hands of God. But the Church is being given the chance to deliver her message to the youth entrusted to the care of Bowdoin College through the undergraduate years, and we pray for abundant reward for this service to the cause of religion.

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THREE POWERS OF THE SOUL

By J. K. PAULDING

THE LONG summer's day was drawing to a close and a twilight, cool and grey, reigned in the little sitting-room of an apartment in a West Side tenement house. From the kitchen windows in the rear a portion of the western sky was visible, in which lay slumbering great golden alligators and flaming dragons, portions of whose anatomy were continually detaching themselves and disappearing like flakes of fire into the surrounding coral sea. From the corner of a side-street one gazed down a steep declivity upon the broad stream whose waters seemed striving to suspend their motion in order the better to reflect upon their gleaming surface the changing colors of the sunset. Even as you looked they seemed to renounce the attempt, the colors fading to a uniform white that shone like burnished silver, to be succeeded, as the light withdrew, by a ghostly pallor more in keeping with the mysterious functions of the moving stream. . . . Across the river the Palisades were in deep shadow, their crests aflame with the conflagration in the sky.

In the dim interior of the little apartment, an old woman was sitting, her figure bent over with age and infirmity. With one hand, which trembled with palsy, she held on her knee a small black volume over which her head was bent so low as to conceal her features; a straight, careful part separated the thin, grey hairs. Opposite to her, his hands clasped in his lap, an expression of resigned stupidity in his handsome face, sat a little flaxen-haired boy.

"Henery," the old woman was saying, in a voice whose utterance was still firm, although at times a little thick, and always deliberate, "Who was it made the world?"

" 'God made the world,' " replied the child, confidently, and with a certain absence of expression that betrayed the preoccupation of his thoughts with the next question.

" 'Who is God,' Henery?" the old woman asked next, in a tone of deep solemnity.

" 'God is the—the—Cr'ator of heaven and earth and—and of all things.' "

So engrossed in the depth of her own feeling was the old woman that she did not notice the child's mistake of pronunciation.

"Henery, 'what is man?' " she continued.

" 'Man'—now, man—'is a creature composed of body and soul, and made to the image and likeness of God.' " The child knew his catechism very well, but required prodding at the beginning of each answer before the words came to him.

"Yes, that is what Our Lord says, 'made to His image and likeness.' Isn't it grand, Henery? Isn't it grand to think that our image is the same as Him that created us?"

The little boy gazed at her, wonderingly, and with a sigh, she resumed, "But you're a child yet—a good child. Some day you'll rightly understand these things—better than me, maybe. Now the next question, Henery—'Is this likeness in the body or in the soul?' "

"It's chiefly in the soul," replied the child.

" 'This likeness is chiefly in the soul,' " corrected the old woman.

" 'This likeness is chiefly in the soul,' " the child repeated after her.

" 'How is the soul like to God?' " questioned the old woman.

" 'The soul'—the soul—'is like God because it is a spirit that will never die and has understanding and free will.' " . . .

The lesson continued to the end of the chapter and on through the next chapter into the one beyond that. Every evening, while the children were at play upon the sidewalk, "Henery" came, often sorely against his will, to receive his twenty minutes' to half-an-hour's instruction in the catechism of his Church. He was a dull boy, very backward in his studies at the public school, but standing, thanks to his special training, at the head of his class at Sunday School. He knew already more of the catechism than his elder brother, and would be earlier prepared for his First Communion. The old woman who superintended his instruction watched with pride the advancement of her pupil. Debarred by her malady from attendance at the services in the great grey church that loomed so large upon her sleeping and waking thoughts, too poor also to offer a pecuniary contribution toward its support, she was conscious of sharing in its advancing honor and influence through the little lad whose position at the head of his class cast credit upon her teaching. He was her representative there, where in spirit she would always be. She watched him depart in the morning neatly dressed in his Sunday clothes, a bow of bright-colored ribbon pinned to his fresh white shirt, and eagerly awaited his return.

"Well, Henery," she would say, "how did you get along in your lesson today?"

And the boy, who had scampered home from church to be the quicker at his play, would just take time to reply, "Teacher said Henry Brinckmann he—I—did the best again," before running off to join his comrades on the curb.

There was no bond of blood between the old woman and her little pupil; she had been born in Ireland, while "Henery's" parents were Germans who had been settled but a short time in the country of their adoption.

When the boy had gone, his lesson ended, the old woman, continuing to sit bent over in her chair, fell to brooding over the quality of the soul.

" 'The soul . . . has understanding and free will,' " she repeated softly to herself. "Yes, yes," she went on, after a moment, "I remember them now! Memory—will—and understanding—them are the three powers of the soul." She was silent again in meditation. Then, with an access of feeling, she said with sudden conviction, "And I think memory is the greatest of them all."

And, indeed, what gifts did the others bring her comparable with those brought by memory? Of what use was a will to one chained to a chair with a load that pressed heavier day by day upon her aching back? The

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will to bear, perhaps? Ah, yes, she needed that and prayed for it daily, but she knew in her heart it could never seem preferable to laying down that burden that was so long in crushing the hardy frame that bent ever lower beneath it. And understanding? There were, indeed, many things she would like to understand before she left this world which she might not look upon again. As, for instance, why does the dew fall? And does science teach us where the wind comes from, and why it changes so suddenly? And what is the color of the wind? All this she would like to know. But it is difficult to understand, and who is to help her? The sea, too, interested her, and she sometimes remarked to a neighbor who had dropped in to see her, "Don't you think there is something solemn about the sea? I always think it."

Yes, it is good to understand—but sweeter still to remember. Ah, best of all is memory! By its aid she can become a child again on the rough Irish moor, helping her parents with the bringing-up of a large family of younger brothers and sisters, learning from the parish priest this that she has just remembered about the three powers of the soul. Then she can live over again the period of her girlhood, beginning with the long voyage in a sailing vessel to America; it was then that she had obtained her sense of the solemnity that is on the sea. So, at her bidding, is unfurled the long scroll of her life ever since—a record, till recently, of domestic service in the households of others, in whose interests were gradually absorbed the finest powers of her nature. In her devotion to a loved "superior," she had missed the common experience of being loved for herself alone—and had never so much as become suspicious of her loss.

Her life of much serving had resulted in developing in her a second instinct stronger even than the first that counseled the pursuing of her own happiness. This instinct was to serve, and it had brought her another kind of happiness. Not, however, without certain proportionate losses of which she was herself unconscious. These consisted in the shifting of certain standards of judgment to the point of view of her employers. Measured by the acquired standards, the life about her (to which she had now descended, her period of service at an end) seemed mean, the people bold and rude, lacking in all respect for authority. She judged harshly the disobedience of children to their parents, the looseness of much of the speech that reached her ears from the street, the avidity of the young girls and the young men for pleasure, and their aversion to certain employments—such as domestic service—that involved curtailment of their liberties. She did not know, or had forgotten, the value men set upon their independence, and once when her neighbor's husband, a sober, decent man, was out on strike, she ventured, contrary to her usual custom, to speak to his wife on the sin of disobedience to those in authority. But the woman quickly convinced her that the man was but standing for the rights of his fellows against an essential injustice, and then, going on to characterize his employer, she concluded, bitterly, "He's like all them rich. Starvin' his workin'-people so that he can go to bed drunk of champagne every night in his mansion on Fifth Avenue."

So this was the opinion of her neighbors concerning the people she had served all her life! And they, the rich, what did they think of the poor? She did not know that many of them, when they thought at all of the poor in their homes, thought of narrow, blind alleys and rickety stairways on which red-handed murders were committed every dark night. Had she known, she would have asked who, then, was to blame for such a cruel misunderstanding. But the scenes to which her memory habitually transported her were all tranquil and filled with forms of graciousness and peace. Her path, as she turned her gaze backward along it, had been strewn with kindness; from no corner of it did there arise the specter of what men call a regret. Therefore she might wander there in full security from the ambush of an enemy drinking of the mildness of the air, and allowing her thoughts to lose themselves in the soft, bright haze, slightly tinged with gold, that hung like a faded aureole about this remembered landscape. Such an excursion into the pleasant land of retrospect formed her only means of momentary escape from the present suffering that bowed her in her chair. Hence her preference for memory among the three powers of the soul.

That night, while she meditated upon the soul and its powers, her eyes directed (as made necessary by her bent attitude) upon the floor in front of her—they were acquiring the look of a ground-animal's, accustomed only to the dark, these eyes—there was silence in the little room unbroken except by the ticking of the clock which slowly impressed itself upon her consciousness.

"It never stops," she reflected aloud. "Yet it has to be wound up. And yet there are infidels in the world to deny that there is a God that started the life beating in their veins."

The old woman paused, breathing painfully.

"I never see horses dragging a cart," she continued, "without thinking that there are men who hold themselves no more than these—the creatures of a day."

It was grown quite dark, and she waited patiently for the step of a neighbor who came every evening, her day's washing accomplished, to pass an hour with the friend of her childhood.

From the adjoining room there came the click of a door opened softly, and in another moment the old woman said, "I hear you, Annie."

"Your hearing were always that good, dear," was the mellifluous reply of the second old person, who, as she spoke, struck a match and applied it to the single jet of gas that descended from the middle of the ceiling. She was little and lithe, this second old person, and, after the first soft click of the door, had entered without warning, as does the pain that comes with the night-time and the relief that succeeds it in the morning.

"Lift my shoulders," said the first old woman. "There—that's enough. Now give me a rock." (This referred to the rocking-chair in which she was seated.) "That will do. Now go and get your tea."

And as the visitor disappeared into a closet in search of the tea, the old woman, settling slowly into her former

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posture, murmured with deep feeling, "Blessed Lord, how long is it Your will for me to bear my burden?"

By the time the tea was made, she had recovered from her temporary perturbation of spirit, and was prepared again to converse with her friend.

"Annie," she began, suddenly, after one or two remarks had been exchanged on commonplace subjects, "do you mind what Father McShane used to tell us—in the old country—about the three powers of the soul?"

"Why wouldn't I, then?" replied the younger of the two, who sat sipping her tea from the saucer. " 'Fath,' he said, was one of them."

"No—memory. Memory, will and understanding. And I think the greatest of these is memory."

"Well, maybe it is, dear. But I thought he said faith, hope and charity."

"You're confused in your mind, Annie. Them's Our Lord's words, 'and the greatest of these,' He said, 'is charity.' And so it is. But of the soul's powers I think the greatest is memory."

"Sure, it's little I have left of it to remember it by. But maybe you're right, my dear. You're generally that."

For some time longer the two old women continued to sit together, participating in a conversation that lapsed at times into a monolog by the younger of the two, and was interrupted at others by the request of her friend to be given "a rock." Then, lightly as she had come, the second old woman passed out of the tiny apartment, having settled her friend in a posture more comfortable for the night and reduced the size of the gas-jet to a wisp of flickering blue.

Half through the night the old woman turned over in her brain the mystery of the soul and its threefold power of development; then fell into a troubled and uneasy sleep. In the grey dawn she awoke to do battle with swift pains that coursed like pliant lightning through her stiffening frame. It was long before anyone came to her relief. Then she was compelled to recognize that she had reached the limit of her days in the little apartment that had sheltered her solitary existence since the period of her "living-out."

One morning, not long afterward, they took her away in a carriage to a Home for Incurables; and thereupon "Henery's" lessons in the catechism came to an end. For a time the little man contrived to live upon his past reputation at the Sunday School class, but this failed him at last, and his descent was the more rapid by reason of the height from which he had to fall. From the wreck of his previous knowledge he saved here and there a bit; as, for example, this, that "the soul . . . has understanding and free will." Further than a stray scrap of this kind his memory served him not.

Afar, in a bare chamber of the gaunt and grim institution of which she had become an inmate, the old woman's memory burned like a star, shedding its warm radiance upon the traveled ways of her experience, and sinking at last unquenched in the sea that men call eternity. . . . Never otherwise had she held it than as the bright jewel of her soul.

Communications

A FIVE-YEAR PLAN

St. Louis Mo.

TO the Editor: We Catholics are constantly being taken off our guard. Someone has said that we are always twenty years behind. Whether it be the attack of the reformers, of the centuriators or of the biblical higher criticism we are ever unprepared. Today we are in a general crisis that is no less a crisis for Catholics. It may be a prelude to worse things or a grand opportunity. But whichever you accept of the theories that are abroad, this is certain: We need Catholic leaders as we have rarely needed them before. We are again taken off our guard.

There is, of course, no use imagining where we would be had we taken seriously the encyclicals of the great Leo in his own day instead of in the fortieth year after. The present demands action. There is action indeed—a wave of Catholic Action that is almost unbelievable, so sudden, so splendid has been the response of the Catholic laity at large. But leaders cannot be produced overnight. A study club can arm but not make them. Years of effort go to their making. I propose strong energetic effort for this one object, to produce Catholic leaders fully equipped.

The reason we have not produced such leaders in sufficient numbers is known and bewailed by us all. Our colleges have been stepped down to meet the level of larger groups, they have been handicapped by outside movements in education and by internal strain on our resources in men and money. We have not overlooked these difficulties. We have discussed them in season and out of season. But the present demands action. Therefore, let several of our greater colleges and universities pick their best trained men and devote them exclusively to an honor course for the direct purpose of producing Catholic leaders. No elaborate outlay of money, no complicated reorganization, no final crystallization of theory, will be necessary.

A small group of the best Catholic freshmen, say five out of several hundred, shall be picked for the course; their training shall be placed exclusively in the hands of one or two men devoted entirely to this work. The course shall last four years; if necessary a new degree can be invented to mark them off as honor students. And honor students they shall be strictly; failure to cooperate shall mean instant return to the ordinary college group.

The professors chosen must be men of zeal, of keen intellectual ability and interests, religious in the deepest sense of the word. They must be well versed in literature, philosophy and general history. A philosophical paragon? Well, a rare enough phenomenon. Still I think I know, as do most people of some collegiate experience, one or two such men in some or other of our larger universities. These men must be sacrificed to the training of leaders. Of course, to the far-sighted this is no sacrifice, for our other efforts will be vain unless we have disciplined, intelligent Catholic leadership. And, needless to say, this leadership course will be a complete failure without professors of the right kind.

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The program of studies I will not map out, however much the prospect tempts me. The professors—if of the caliber above described—will be well able to map out an effective program. (And that on a minimum of theory!) This, however, must be borne in mind: the course must not resolve itself into intensive training in apologetics or be limited to Catholic subjects alone. That would be fatal; the Catholic must be catholic as well. The student will be trained to think, to speak, to write, to enjoy and love, the beautiful and good; to live healthily and, in some measure, holily. Literature, classical and modern, history with emphasis on the Middle Ages, the Reformation and the nineteenth century, philosophy, a deep, a modern, a broad Scholasticism, religion, a vitalized religion, will be the substance of the course. The method will be tutorial in the main supplemented by classes, especially at first, and by lectures; general courses in the university and lectures by distinguished professors will be arranged.

Put four or five of your best freshmen (and every year there are some freshmen hungry for just this sort of thing) under an able, balanced professor; give them four years; in five years we will begin producing really excellent Catholic leaders. And, in time, such an honor group might prove the beginning of a Campion College or an Aquinas College within the university, a college of distinction out of which the true liberal arts college of the future might grow. Such a college, embodying in the highest degrees the aims of Catholic higher education, would be in effect an Institute of Catholic Intellectual Leadership.

A thousand objections could be and would be raised. After all, they will say, it is easy enough to make sweeping suggestions. But it is precisely my point that the objections must not be allowed to stop us; we cannot settle them, we cannot justify our policy in nicely organized theories, we cannot map out the whole program to the last detail on nicely lined paper. It is precisely because we have discussed and discussed, objected and counter-objected, that our bungling education goes on.

The time has come for action. We will never do anything unless we do something. There are the difficulties, of course: "educationalistic" objections; our best men are needed for other work; money is lacking, and so on; and perhaps nothing will be done. Bewailings will continue, we'll bungle along. But it seems tragic that if so much money and effort can be expended in the making of teams and the subsidizing of athletes, we cannot allow a handful of boys and a professor in a university here and there to do intensely the work for which we built our colleges.

Rev. R. J. Henle, S. J.

ANOTHER FRONTIER OF THE FAITH

Beverly Hills, Calif.

To the Editor: Your excellent article entitled "A Frontier of the Faith" should have been in the plural, "Frontiers of the Faith," since you mention two frontiers where the workers are fewest, the prison and the university! On this latter neglected frontier, which you mention only in passing, the spiritual mortalities are the greatest in quality and leadership. In fact, Catholics are actually subsidizing the enemy: for paying taxes to public education, refusing to have any part in that program, and refusing to fight for the rights that English, Canadian, Dutch, and other Catholics have won, is subsidizing atheism. Every radical in the nation rushes to our schools and universities to gain an intelligent and impartial hearing for his cause, but we Catholics do not. Yet we should find a way by which Catholics can study, advance, and teach in our great universities without losing their faith.

How can we have intelligent Catholic Action without recognized lay Catholic scholars and educators with the courage of their convictions to represent the laity in non-Catholic circles on scientific, historical, philosophical, sociological and psychological questions? Mr. Stames's statements in his article on "The Lay Faculty" are not bitter, but the facts are, and all of the facts will never be known to the reading public. At least two great Catholic universities have recognized the importance of developing a permanent lay faculty as part of their teaching staff, and their example will probably be followed by smaller colleges if public opinion wishes it.

We Catholics, who love the authority of the Church and clergy and submit to it gladly even when it hurts or crushes at times because we know it is good, must also realize that there is a proportionate price for every good. The price of authority is ceaseless intellectual and spiritual labor. All who know the splendid efforts of the Newman Clubs, of Catholic scholars, and of the more zealous of the clergy, know that they are doing everything in their power to cope with the problem even though it is not enough. The failure is that of the laity, who are spiritually and intellectually lazy. For this reason the Church wisely discourages Catholic students from entering secular universities.

However, if the shepherd left the ninety-nine just for one straying, how much more should the twenty be left for the eighty odd in every hundred in America today who are outside the Faith. But in going forth we must be prepared to combat the dangers to faith we will meet on this frontier, where souls are in grave need, hungry for truth, and dying spiritually for want of someone to minister to them just because they are outside the fold or straying from it.

To help those on this frontier we must use every possible means, both natural and supernatural, available. We must learn the language of modern science—unfortunately unknown too often to scholars trained in scholasticism—study the difficulties raised in the name of science in its own language, make proper distinctions in true scholastic fashion, and find time to teach science to our seminarians and in Catholic colleges in a more thorough manner.

It is a pioneer work for only the stanchest and most unselfish of educated Catholics, a new work for a new order of fighters for the Faith, on a new spiritual frontier, where a new technique must be devised to meet the situation. But it is a fight to save and increase Catholic leadership that challenges the best spirit that is in us.

Everett R. Harman.

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Seven Days' Survey

The Church.—A decree of the Sacred Congregation of the Council on "catechetical education, its better care and promotion," recently published in the *Acta Apostolicae Sedis,* calls for the establishment of the Confraternity of Christian Doctrine in every parish. * * * On Ascension Day 5,500 parochial school children who had been trained for two years joined in singing a solemn pontifical Mass on the campus of Seton Hall College, South Orange, New Jersey. The Most Reverend Thomas J. Walsh, Bishop of Newark, was the celebrant and the Very Reverend Monsignor Frank J. Monaghan, president of Seton Hall, preached a sermon on liturgical music. More than 20,000 persons attended the ceremonies. * * * The first Eucharistic Congress ever to be held in Scotland will take place at Edinburgh, June 23, 24 and 25. * * * The following were awarded the honorary degree of Doctor of Laws at commencements this year: the Most Reverend John J. Glennon, Archbishop of St. Louis, at Columbia University, New York; the Most Reverend Thomas E. Molloy, Bishop of Brooklyn, at St. John's University, Brooklyn; Right Reverend Monsignor Edward A. Pace at the Catholic University, Washington, D. C.; Abbé Georges Lemaitre of Louvain at McGill University, Montreal. * * * The island of Corsica is celebrating this year the two hundredth anniversary of its consecration to the Immaculate Conception and the one hundredth anniversary of the founding at Ajaccio of the Seminary for the Oblates of Mary Immaculate; Cardinal Verdier of Paris and three other members of the French hierarchy are attending the ceremonies. * * * Instructed by 200 trained teachers, most of them students in college or high school, some 2,000 children will receive their First Holy Communion this month in the Catholic Instruction League parish centers in and about Chicago. * * * The national convention of Theta Pi Alpha, honorary Catholic women's sorority, will be held at Pittsburgh, July 7-11. * * * The tenth organization of the Maternity Guild in this country was recently established in New York. Other branches of the Guild, which deals with the financial and hospitalization phases of maternity and fosters Catholic teachings on marriage and maternity, are found in nine American cities.

The Nation.—The President announced at a press conference that for ten months the National Recovery Administration would be continued in a skeletonized form and stripped of the powers denied to it by the Supreme Court. Two functions will be continued: first, to consolidate general information gathered in the last two years, and to observe and report on the operations of industries under codes and those not under codes; and second, to enforce a proposed law requiring all contractors supplying materials to the government to comply with labor provisions similar to those that applied under NRA, especially with regard to minimum wages and maximum hours of work. During the ten months, the administration will study other steps that can be taken to salvage the basic principles of NRA. * * * Backers of the vetoed Patman bill for immediate cash payment of the veterans' bonus announced abandonment of their efforts until January next and that in the meantime they will "take the issue to the country." * * * Nine-year-old George Weyerhaeuser was ransomed for $200,000, after being kidnaped for a length of time sufficient to allow the G-men to proceed in the man hunt for the kidnapers under the recently passed Lindbergh Law. Department of Justice spokesmen asserted that the G-men would "break the case wide open" in a short while. * * * The number of families on home relief more than doubled in the last twelve months in New York City. * * * The Business and Advisory Council of the Department of Commerce, made up of fifty-two business and industrial leaders, submitted a report that many advantages of utility holding companies should be preserved, and that their abolition by the administration-sponsored Wheeler-Rayburn bill would lead to a repetition of the confusion resulting from the Supreme Court's decision on the NRA legislation. * * * The Republican River valley, Nebraska, was swept by floods and tornadoes, with the loss of approximately 150 lives and $13,000,000 in property. Other flood damage, with many deaths, was reported from Kansas, Missouri and Colorado.

The Wide World.—Appearing before the Chamber of Deputies with his arm in a sling, the result of an automobile accident, Premier Flandin was unable to persuade the deputies that extraordinary powers must be conferred on his government in order to save the franc. During the week previous, the Bank of France had lost 5,000,000,000 francs in gold, had raised the discount rate to 6 percent, and seemed headed for still more trying times. The next day, which was June 1, Fernand Bouisson, sixty-year-old independent, formed a new Cabinet by adding Joseph Caillaux and Marshal Pétain as members without portfolio. This action virtually amounted to a hint that salvation could be hoped for only if M. Caillaux, whose financial wizardry is much admired, were given free rein to exercise control over speculation and the budget. Confidence was revived in many quarters that the franc might, after all, escape devaluation. But four days later, the Bouisson Cabinet failed to get a vote of confidence and resigned. * * * The Swiss people voted on a constitutional amendment which would have empowered the government to embark on a vast expenditure program designed to prime the economic pump by financing public works on a grand scale. The negative got about 55 percent of the ballots cast. Observers stated that the contest was fought rather generally as an urban-rural antithesis, the country districts adopting the conservative point of view. * * * Russia's Supreme Court has ruled that those who teach religion to children whose parents have not

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consented thereto will draw down on their heads the wrath of the Soviet Union to the extent of one year in prison and the confiscation of all property. * * * In Germany the conflict between the "German Faith Movement" and the orthodox churches proceeds apace. Following the demonstration staged in the Berlin Sportpalast, where young dissenting Protestant theologians were ejected, a number of other meetings were held throughout the country. At Aachen an orator thundered against Catholicism and Lutheranism alike, in the presence of 800 souls. Thereupon Catholics of the city arranged services of expiation, which were attended by 12,000. * * * The conference of Central European powers, scheduled to be held in Rome during June, has been postponed until July. Several snags of importance have presented themselves, notably Germany's adamant refusal to concede the political integrity of Austria, the rift between Italy and France-Great Britain on the subject of Ethiopia, and the inability of the Danubian states to agree.

* * * *

Social Education.—Following a White House Conference on Social Education held May 18 to consider crime as a community problem, a National Commission on Social Education is being organized. The Conference recognized crime as the result of deep-rooted maladjustments in society as well as in personality and so focused on the community as affording a natural object of study for citizens anxious to understand the social forces of work and to translate social understanding into social action. The Commission will compile, from data now available, educational materials for study and discussion groups, neighborhood and community forums and series of addresses, all using the community as focal point. It will provide outline guides for inquiries into community conditions recognized as factors in delinquency and crime. It will serve as a collecting and distributing center of experiments by communities and groups in social education and social action. It will confer with national agencies in order to make the program as effective as possible and will devise ways of developing in the local units of all national agencies in a community the consciousness of their sharing with other groups a process of social education and community study. This is expected to facilitate a coordinated program of community action. The White House Conference rallied an impressive number of the most important civic, educational and religious organizations, service clubs and learned, social and professional associations. Among them were the Knights of Columbus, the National Catholic Alumni Federation, the National Catholic Welfare Conference and the National Council of Catholic Women. All will participate in the work of the Commission on Social Education.

Catholic Press Convention.—Chief among the varied attractions of the twenty-fifth Catholic Press Association convention, held at Atlanta, Georgia, on three days beginning April 23, were the continuous participation of Bishop Hugh C. Boyle, Episcopal Chairman of the Press Department, N.C.W.C., and the eager cooperation of Catholic Georgia. The people of Atlanta shared in the work of the convention through their bishop and through the spokesmen for the Catholic Laymen's Association; they appeared in throngs for the banquet and a subsequent luncheon, and they were on hand individually to uphold the reputation of the Southland as a center of hospitality. The oratorical bright-spots were doubtless a masterly address by the Reverend James M. Gillis, C.S.P., editor of the *Catholic World,* and a short, sparkling speech by the fightin' mayor of Atlanta. A resolution to oppose by all legitimate means the persecution of Catholics in Mexico was adopted. Great attention was given problems of circulation, advertising and editorial supervision. Mr. Simon Baldus, of *Extension Magazine,* was rather pessimistic in adjudging the total impression made by Catholic editors on public opinion; the managing editor of THE COMMONWEAL discussed opportunities, neglected or otherwise. Mr. Frank C. Hall, director of the N.C.W.C. News Service, expressed the belief that the Catholic press had made substantial progress and cited figures to prove the point. Monsignor Albert E. Smith of the Baltimore *Catholic News* came out for editorials with a modified wallop, Mr. Patrick Scanlan of the Brooklyn *Tablet* opined that readers nowadays went in for comment that was short and snappy, and others demurred. The delegates from East and West, North and South, thereupon departed for another year's grind, satisfied to have met old friends and to have made new ones. Perhaps the busiest man was Mr. J. H. Meier, of Chicago, who as secretary wrote away almost constantly.

Prayers for Mexico.—Numerous bishops throughout the United States designated June as a month of prayer for suffering Catholics in Mexico. Letters were read in the churches of the archdioceses of Boston, San Francisco and St. Paul, and in the dioceses of Great Falls, Davenport and Marquette. Other pastorals of the same character had not yet been reported as we went to press. Bishop Edwin V. O'Hara, of Great Falls, wrote: "Confronted with this appalling situation, we must as Christians have recourse to prayer, which in the Providence of God is more powerful than political or military strategy. We must pray God to strengthen the courage of Mexican Catholics that they may stand fast in their day of tribulation. We must pray that that day may be shortened and the blessings of peace and liberty be presently restored to the millions of Mexican people. We must pray that the persecutors of religion shall have their hearts touched by divine grace that they may turn to defend and foster the teachings of religion in Mexico."

Relief Wage Scales.—After a storm of protest over the supposed scantiness of the new wage scales on the $4,000,000,000 national work relief project had died down, it was revealed that the new scales actually mean an increase in the income of families on relief. The brunt of the criticism was directed against the minimum wage scale of $19 a month for unskilled labor in rural counties in seven states in the deep South: Alabama, Florida, Georgia, Mississippi, North Carolina, South Carolina

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and Tennessee. In none of these regions has the average family been receiving as much as $15 monthly. Alabama has had the highest average figure, $14.80; Tennessee the lowest, $11.16. For the seven states as a whole, the average figure has been $12.93. A comparison of the highest and lowest rates of the new wage scale in the four regions into which the country has been divided, with the present average of family relief income, is as follows: Region I, highest $94, lowest $40, present average $32.43; Region II, highest $79, lowest $32, present average $25.12; Region III, highest $75, lowest $21, present average $15.05; and Region IV, highest $75, lowest $19, present average $12.93. In addition, Mr. Hopkins, director of relief, has pointed out that the new scale of income, intended to make jobs available to 3,500,000 workers directly, will be steady; "that is, men and women will be paid whenever they show up for work, in spite of weather or other things that may hold up a project." An uncomputable numbers of workers will also be employed indirectly through the necessary purchase of supplies.

Republicans in the West.—The Republican party, and especially ex-President Hoover, has been furnishing news in the West. It is being assumed by an increasing number of political commentators that Mr. Hoover is a candidate for nomination next year, and his travels are watched as political moves. He has fished in Oregon and Idaho; he has dined regularly in San Francisco and emphasized there that he does not believe in *laissez-faire* but rather in "voluntary cooperation"; he delivered a pleasant commencement address at Drake University, June 3; he visited Frank O. Lowden in Oregon, Illinois, where "we discussed the effect upon the future of America of the administration's proposals to change to a European form of government." Following the Roosevelt press conference of May 31, Republicans all over the country hoped to be able to force this last as the campaign issue for the next election. Democrats, however, would have to accept it which seems doubtful. Meanwhile Charles Curtis also started on a junket, more frankly political in character than Mr. Hoover's, and Republicans in Washington talked about methods of forming a platform. They hope that regional conferences throughout the country will appoint three members each to draw up planks and that these planks can be squared away for the next campaign. Already a meeting in Salt Lake City has been called for Republicans in the mountain states and on June 10 and 11 Middle Western Republicans assembled 15,000 or 20,000 strong in Springfield, Illinois (the shrine of Lincoln), for a "grass root" conference.

French Cabinets.—The Flandin Cabinet fell early on May 31 because it wanted to act and seek legislative ratification for its actions afterward, which is the reverse of French parliamentary traditions. Flandin also would not say what he wanted to do: declaring only that he would not further cut the pensions of veterans, that he would revise the social insurance laws and that he would "save the franc." The Bourse was closed May 31 while Fernand Bouisson formed a new Cabinet which appeared further Left than the one before, and seemed sure of lasting over the summer. Appearing before the Chamber on June 4, however, the Cabinet conducted itself badly and lost confidence and office by a vote of 264 to 262. Bouisson refused to be interpellated and did not seem adequately serious. He expressly refused to discuss international affairs when called upon by Léon Blum, leader of the Socialists and powerful figure in the united front against Fascism. He even made a light threat of sending the deputies home if they obstructed his work after June 11 when the Premier would become constitutionally able to do so. The reaction of the public, however, was not as upsetting as feared. Gendarmes continued to outnumber citizens around the Chamber of Deputies; the patriotic societies did not go out immediately into the streets, the most difficult of them to deal with, the Croix de Feu, being itself internally divided; and the Left groups waited while their deputies tried to decide what to do and particularly if they were organized to make up a capable Cabinet of their own. The largest party in France, the Radical Socialists, had abandoned their nominal leader, Herriot, but could not decide to throw their lot to the Right or to the Left.

The Normandie.—New York gave one of its warmest and most vociferous welcomes to the 79,280-ton, $60,000,000 Normandie on the sunny afternoon of June 3. Hundreds of thousands witnessed the arrival of the world's largest and most luxurious ocean liner, which had just broken the record for the western Atlantic crossing. Planes swooped and darted above the gleaming decks and massive red and black funnels, while swarms of pleasure craft and gaily caparisoned tugs hovered about the gigantic black hull that towered above them. The Normandie not only boasts the very latest in every form of mechanical equipment and commodious appointments, but it is notable for its masterpieces of modern decorative art. It contains a chapel that will accommodate 150 persons with stations of the cross in hand-carved oak and ancient Christian liturgical symbols as decorations. One of the finest features of the Normandie is the adequacy of provision for the crew, all of them sons of France trained in the French navy. Their living quarters are high-ceilinged and well-ventilated, even in heavy weather; they are also properly heated. Steel-frame bunks supplied with pillows, sheets and blankets are widely spaced. Superlative in many respects, it is perhaps on the score of safety that the Normandie is most impressive. The electrically welded hull of high-resistance steel divided into oil and water-tight compartments and the various devices which indicate depth, direction and adherence to the course make disaster from without highly improbable. Fireproof material, emergency fire cut-offs and remarkable smoke and fire detectors are enhanced by a complement of men trained by the Paris fire department. It is said that if the unforeseen should happen, the entire list of passengers and crew could be launched in fifty-six lifeboats in two minutes. The Normandie in itself is hardly a profitable venture but it is a splendid, if expensive, advertisement for *la belle France*.

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At Commencement Time.—Commencement orators told 'em plenty, as graduates and graduatesses prepared to embark on the "new leisure." A headliner was ex-President Herbert Hoover, who treated the Drake College, Iowa, seniors to a display of irony wholly unexpected. The topic was the bliss of freedom, under which—the speaker asserted—initiative had once set to work building up the United States and Iowa. Mr. James D. Mooney, president of General Motors Export Corporation, was honored by Case School of Applied Science and responded with a bit of debunking. Most of what popular writers are putting out as "science" is, he declared, "no more than pseudo-scientific flub-dub." At Columbia, President Nicholas Murray Butler ended his critique of existing conditions with a petition from the Book of Common Prayer: "From all blindness of heart, from pride, vainglory and hypocrisy, from envy, malice and hatred, and all uncharitableness, good Lord, deliver us." Goucher College graduates listened to Professor Stephen Leacock discourse on humor as a "serious matter." A feature of all these commencements was dearth of excessive heat and therewith of brow-mopping.

Soft Coal.—Miners of bituminous coal had a wage contract with the operators which expired March 31 but was given a "truce" renewal up to June 16. It called for seven hours' work a day five days a week and provided that Northern miners should get $1.20 a day more than Southern miners. The industry was operating under a NRA code which fixed prices and governed the territory in which Southern mines could sell. Last fall the code began to crack and price chiselling became serious. Owners claimed they could not pay the wages, and certainly could not raise them. Half of them wanted a two-year extension of their NRA code with provisions for enforcement and half of them wanted a modified Guffey bill which was supported by the unions and which created a sort of miniature NRA for the industry. If their price troubles could be ironed out the operators did not expect too much trouble with wages. The United Mine Workers of America asked for a two-year wage contract with a thirty-hour week and a 10-percent raise in wages and reduction in the differential, giving Northern miners $5.50 a day and Southern, $5.10. At the very period when the NRA became obsolete and when the mine owners were still divided over the Guffey bill and when the Northern mines were particularly bitter against the Southern, the miners' demands were refused. On June 1, strike orders were sent out to 6,000 union locals calling a strike of 400,000 miners for June 16. John L. Lewis, head of the United Miners, claims that only the passage of the Guffey bill can avert the strike. His main organizational worry is in Illinois where the Progressive Miners compete with his dominant union.

Christian Syndicalism.—The current issue of *La Vie Catholique* features the development and plans of the Christian syndicalist movement in France. In 1842 a single employer, Léon Harmel, attempted to organize his factory and his workers along Christian lines. Thirty years later he spoke on the responsibilities of an employer at a workers' congress at Poitiers. This led to cooperation with De Mun and La Tour du Pin, two French pioneers in the education and organization of the French worker. Around 1880 M. Harmel was the moving spirit in the formation of a consultative group of 800 employers from all parts of France, which was affiliated with the workers' associations. A delegation under the leadership of M. Harmel went to Rome to ask Pope Leo XIII to "give to the world the guidance of the Church on the duties of employers and workers." On subsequent pilgrimages M. Harmel was persuaded by the Holy Father that a national professional association of employers should be formed; this took place in 1889, and in 1914 it numbered 7,000 members. Syndicates of employers were formed in the building trades, in the food industries, among the pharmacists and so forth. The French Confederation of Professions believes that both employers and employees should organize and meet separately to discuss their particular interests; they should also have joint meetings to "study their common interests and arbitrate their conflicting interests." When legislative measures affecting industries are proposed in France today or when new laws are about to be administered, the syndicates are consulted. A Christian corporative state would entail the grouping of all those engaged in the production and distribution of each product, the organization of production not only for profit but also for the common good, and the representation of corporative industry in the administration of the state, all laws touching upon production and distribution being referred to a National Economic Council elected by the corporations of workers and employers.

* * * *

Further World Recovery?—In his annual report just issued at Geneva Harold Butler, director of the International Labor Office, makes a number of pertinent observations on the current situation in international trade. He declares that the recovery that was noted in 1934 was "still superficial rather than fundamental" and that "nearly all the progress so far accomplished has been the result of national effort and its effects have been mainly confined to the national field." The report found that international trade was "little if any better than in 1933." It indicated that the limit may have been reached as far as purely national methods can be effective. The report pointed to the failure of the London Economic Conference to better conditions by experiments in restricting production and held that the only hope lay in increasing consumption. To effect this the countries of the world should look for no "magic formula of international agreement" nor expect much from bilateral agreements, but rather build up "areas of freer trade . . . [among] countries of similar economic and political interests." Among the hopeful signs noted in this ninety-one page report was the fact that many of the great nations of the world are becoming more socially minded and that the beginnings of recovery seemed to enhance rather than diminish this tendency.

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The Play

By GRENVILLE VERNON

The Young Go First

THE RADICAL theatre moves on, even if it does not always move on to better things. Yet whatever plays these young men and women who form the Left-wing dramatic organizations present, they are never without interest; one may always be certain of getting good acting and good direction on the part of the performers, and seriousness on the part of the playwrights. Of course these proletarian plays are easy to cast and comparatively easy to act, for they call for nothing but the more obvious emotions, and are largely devoid of subtlety or intellectual content. The characterizations are photographic, yet the actions of the characters are not always realistic—that is, they are controlled by the wish of the author to favor his political and social ideas. Nature or fate or logic are rarely taken into consideration if they interfere with what is called, in that jargon so beloved by the Communist, the "ideology of the revolution." Fairness, or balance, or intellectual honesty are as alien to your revolutionary playwright as indignation and hatred are omnipresent. Now indignation may be a virtue, but hatred never is—not even an artistic one. It warps and stifles the artist, it cribs the free play of his imagination and stultifies his thought. He becomes, not a free man, but a slave, the slave of his presupposed beliefs. In preaching freedom from tyranny your radical playwright only too often submits himself to a tyranny ten times more tyrannical than the one he is trying to escape from, for it is the tyranny not of mere external forces but of an enslaved soul.

"The Young Go First" is an admirable example of what happens when blind hatred takes possession of youth. It was written by three young men—Peter Martin, George Scudder and Elia Zazan—and it purports to give a picture of life in a Civilian Conservation Camp. Now the authors have a keen eye for at least the externals of the youth of our city slums, or near slums. They depict these young men with all their refreshing naïveté, their lack of discipline, their vulgarity, their innate decency of soul. But the appalling thing is that the authors seem to think that lack of discipline is an admirable thing, and that any attempt to foster the amenities of life, or to bring order and discipline into that life, is in itself an abominable attempt. In fact they seem to think it an abominable thing that the government should have established the Conservation Camps at all. They depict the officers in command of the camps as stupid and brutal, or at least that is apparently their intention. The ordinary man, however, comes away from the play with the feeling that the officers had a pretty tough time of it, and that their treatment of the unruly boys was altogether merited. The food also was said to be poor, and there weren't enough buses to take all the boys into town to meet girls. In fact nothing is quite right—and won't be until the revolution comes along. Meanwhile complaints and whinings are apparently in revolutionary circles to be the order of the day. It is all very trivial and rather unmanly, and will certainly put off the average decent man or woman from any desire to have these particular revolutionaries take charge of the destinies of our youth. Yet the play is well acted by the group, well directed by Alfred Saxe and Elia Kazan, and has effective settings by Mordecai Gorelik. But "The Young Go First" shows what revolutionists ought not to be if they have any hope of appealing to the American people. (At the Park Theatre.)

Seven Keys to Baldpate

THE PLAYERS this year like two years ago turned to the native drama for their annual revival, and turned to it with a great deal of success. They chose a play written by one of their members, George Cohan, founded on a story by a deceased member, Earl Derr Biggers, and Mr. Cohan himself acted the chief part, that of William Hallowell Magee, the writer of detective stories who goes to Baldpate Inn in the dead of winter to write a novel in twenty-four hours, and thereby meets an astounding series of adventures. "Seven Keys to Baldpate" was first produced twenty-two years ago, yet time has dealt surprisingly kindly with it. It was the first and it remains the best of the spoofing mystery plays, and though it doesn't move with the machine-gun speed of some modern plays it is none the less exciting and pleasing for this fact. Its humor, too, is as potent for laughs as it ever was, and through the week capacity audiences laughed and applauded uproariously. And so masterly is its theatrical effectiveness that there is no reason why it should not be revived again twenty-two years hence and with equal effect.

The cast was all that it should be. Mr. Cohan's crisp style, mastery of pause and timing, and likable personality were admirably suited to the part of the novelist, and James T. Powers as the hermit proved once more that his ability to evoke hysterical laughter is as potent as it was when he sang in "The Runaway Girl" and "The Geisha." Francis Conlan as Elijah Quimby gave a beautiful performance of the caretaker and he was admirably seconded by Josephine Hull. If there have been more effective nerve-wracked gunmen than Ben Lackland, I have never seen one, and Edward McNamara as the crooked mayor, Ernest Glendinning as John Bland, George Christie as the railroad president, James Kirkwood as the chief of police, and Ruth Weston as Myra Thornhill were admirable. That Walter Hampden played the small part of the owner of the inn did not lessen its effectiveness, and Zita Johann and Irene Rich did well as Mrs. Mary Norton and Mrs. Rhodes. In short everything combined, including the admirable direction of Sam Forrest, to give a lively, vivid performance to this semi-classic of the theatre. (At the National Theatre.)

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Books

On Behalf of Enlightenment

Farewell to Revolution, by Everett Dean Martin. New York: W. W. Norton and Company. $3.00.

"FAREWELL TO REVOLUTION" is a thoroughly troublesome book. It is avowedly the projection of the liberal attitude of enlightenment against the revolutionary state of mind, or psychosis. It insists, in theory, upon an almost oriental practicalness, upon the exclusive value of the empirical method of achieving progress, and upon a most unimpassioned meeting of minds, problem by problem. The book is full of personal generalizations, unsupported historical statements, wild assumptions, illogical conclusions and trails entered upon and spectacularly abandoned. Mr. Martin, playing the part of a new Ecclesiastes teaching sweet reasonableness and philosophic mutualness, in fact baits in his charmingly unbearable Omar Khayyam style practically everybody. He presents the reader with a lump-sum judgment, an integral essence, an exclusive tradition, which must be accepted as a whole (disregarding innumerable details absolutely anyone will find to disagree with), or denied, passionately or with reluctance. One must genuinely love Mr. Martin's liberalism to understand it.

The revolution the author disclaims is a crude public state of mind and the decivilizing action flowing therefrom. (Professor Martin is an expert on crowd psychology.) It is not so much the institutional (property or political power) change, as the state of mind and emotion and spirit. These are such that only delay, terror and barbarization can result. Actual institutional changes that do any good, and all "progress" or "liberalization," are hindered by revolution. The alleged histories of ten revolutions are recited, and their psychological similarity and their similarly disastrous consequences emphasized. The proclaimed objects of revolution are shown to have taken a serious turn (or to have completed an Aristotelian cycle) in this century and to have changed from liberal freedom to doctrinaire tyranny. But what is considered the truest element is the same.

It is evident that the evaluative judgments of the author, and the premises on which they are based, separate him from Communists and Fascists to such an extent that it would be vain for them to present apologies for the various particular elements of revolutions which he attacks. In the same way he would make it fruitless for Catholics to disagree with or support him in detail, because he tends to bar from civilized intercourse those who do not accept an eighteenth-century type of rationalistic "enlightenment." Mr. Martin seems to believe there is no getting along with people if you disagree with the premises on which they think they live. He brings forward the problem of how to argue about fundamentals and how to derive benefit from the exposition of truths by philosophic enemies.

Professor Martin is an "inspirational" teacher who provokes even a casual reader to active opposition or to positive agreement. Probably the first division should come

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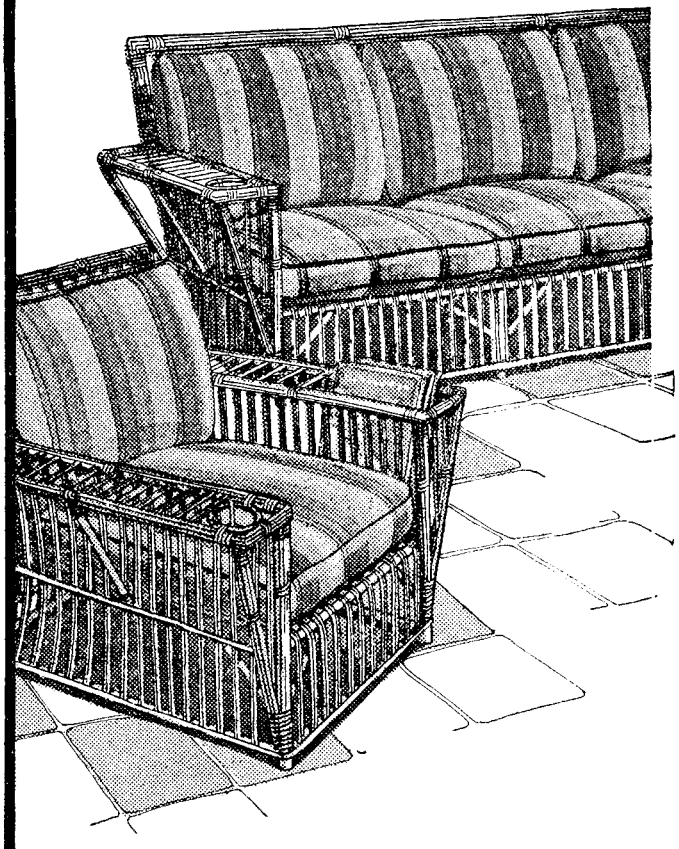

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over his constant contention that life is partly spiritual, and that abandoning the spiritual part is abandoning human civilization. He makes materialism appear almost unbelievably unreasonable and the economic interpretation of history, a quite unimportant example of nonsense. His most important political point seems to be that sovereignty should not be an absolute force centered anywhere. Against the obvious trend toward totalitarian control, an impure means which revolutionaries of all sorts covet (reactionaries can qualify as revolutionaries according to Mr. Martin's psychological definition), this book levels authoritative warnings. It is a means which corrupts and which becomes more important ultimately than avowed ends. The greatest weakness of "Farewell to Revolution" is that it hardly hints how to obtain perfectly legitimate ends, with or without revolution and tyranny, and it does not express sufficient sympathy for social, political and economic ends which are fitting things for Mr. Martin's civilized man to work for.

PHILIP BURNHAM.

What Is Art?

Concerning Beauty, by Frank Jewett Mather, jr. Princeton: Princeton University Press. $3.00.

THESE are perfectly delightful essays on the appreciation of beauty, written with care and charm by one of the last surviving members of the pre-1920 group of Babbitt and More, when to be erudite and immensely cultured and perhaps a little bit precious was the mark of the successful critic.

Mr. Mather largely agrees with Dr. Dewey that in most experience there is a high esthetic potentiality. The most artistic art has some correspondence with actual life. The artist has a large conception, to start with. He plays with it, like a kitten with a ball of wool, getting more and more excited as he ravels his mind in it. But the final product bears little resemblance to the first idea. The law of diminishing freedom, as John LaFarge phrased it, has come into the picture and obliged the work to conform to the general average tradition for achievement in that medium.

As Professor Mather gets his first three chapters behind him (although in the third there is an excellent analytical appreciation of Botticelli's "Primavera"), as he leaves the more speculative general propositions and flows out into the concrete, his book—which, physically, is admirable book-making—becomes engrossing and suggestive.

The theory of correspondences and rhythms, for instance, is instructive. It is, that we can feel with great passion the changes in nature which take place around us, and because we do so, both unify and stabilize them. As Mr. Mather says, the view down the Tiber from Perugia is as stable as that of Rouen Cathedral. Because Chinese landscape painters saw this one in the many, they have given us the most idealistic landscapes in history—and Mr. Mather suggests western landscapists might philosophize similarly. Yet paintings cannot be enjoyed as long as music, nor music as long as architecture, nor

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architecture as long as literature. But the ones enjoyed the shortest are the ones most intensely enjoyed.

Not one of Mr. Mather's previous books on art has led the mind into such reaches of artistic imagination. His book, for its suggestiveness, particularly in the chapter "The Work of Art, Its Form," will be often returned to, but of the most immediate practical help is his classification chart, wherein all the great representative works in all the fields of art are classified as delectable (e. g., Praxiteles, Vermeer, Hampton Court), or characteristic (the province of novels and plays, e. g., "Anna Karenina" and "Faust"), or comic, witty, ironic and humorous, or grandiose, heroic and sublime.

JAMES W. LANE.

A Tragic Woman

The Empress Frederick, by the Princess Catherine Radziwill. New York: Henry Holt and Company. $2.75.

ONE HUNDRED years ago the leaven changing the German people, was a non-Germanic people: the Prussians. The power in rising Prussia was the royal family, descendants of the master of a military-monastic order, who took his war-hardened community with him in the great revolt against the Church and founded a state and a dynasty. Nothing but that origin could explain the barrack-monastery discipline, governing even intimate family life, into which an English Princess Royal was thrust as Crown Princess of Prussia (and eventually German Empress)—an anomaly herself. This daughter of Queen Victoria was also a German; her mother, of the House of the Elector of Hanover who became King of England; her father, a German Prince, most fully a German, inspired by a great love of all that Germanism in which he saw the rightful successor of the Roman Empire. These Germans, however, the Queen of England and her Consort, had learned more from their English environment than those first Hanoverian kings of England, who, blind to the convictions of Englishmen concerning the right relations of free men to government, had forced the American foundations of the British Empire into secession in 1776. Queen Victoria had also profited by the wise counsel of Leopold of Belgium, a worldly, cynical, but very modern royal observer of the changes coming over monarchy, by reason of the great new forces loosed by French philosophical Liberalism and the Industrial Revolution. His counsel had been supplemented by that of another wise old man, sent by him to be near Queen Victoria's inexperienced youth: the Baron Stockmar.

The Prussian Crown Prince, father of William II, leaned very strongly to the liberal Anglo-Germanism of Queen Victoria and the Prince Consort. His youthful wife, raised in that atmosphere in England, could have beeen an influence of vast usefulness in building up New Germany. She could not, nor could he, break through the barrack-monasticism of the Prussian royal family, nor the Main Street court life of Berlin.

Germany went Prussian: not German. The noble ideals of Emperor Frederick were frustrated. His

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widow, the broken German-English Empress, returned to England. His son, the eccentric opportunist, not Prussian, nor German, nor English—not old Germanic nor modern European—brought on the World War, wrecked Germany, wrecked Europe. Another person, Adolf Hitler, very like him in many ways, from a very different stratum of society, is today the Leader of Germany, reproducing many of the Kaiser's un-German antics.

All the inner court and family life of Prussia covering over a century in the three royal and imperial lives of the transition period, is described here by Princess Radziwill, who was part of it during those few years when all three were still alive: the archaic first German Emperor, the great royal figure of his son Frederick and the dilettante William II. It is like a voice from beyond the grave to those who also saw all three in those years.

WILLIAM FRANKLIN SANDS.

Mildly Hard-boiled

Young Ward's Diary; edited by Bernard J. Stern. New York: G. P. Putnam's Sons. $3.00.

LESTER F. WARD (1841-1913) developed into a considerable geologist in the government service, a sociologist of large reputation, a botanist of merit and a writer of several books and numerous articles, yet his youthful diary, covering the decade 1860-1870 and written in French that he might perfect himself in that tongue, is not a book of any special social or historical value save as the account of a slowly developing personality. In some respects, it would have been well if Ward's first wife had burned the manuscript with its unconventional courtship even to bundling, as his second wife did destroy a second diary, written in English, from 1870-1913, "lest lapses of loyalty to her be disclosed." Yet even at its worst, the book discloses nothing which would startle the youth of the Coolidge boom.

Ward was the tenth child of a millwright on the Illinois-Michigan Canal who died on his soldier's land-grant in Iowa of hard work and sacrifices for a numerous progeny. Of the mother, nothing is said. The boy found his way to Towanda, Pennsylvania, where he worked as a laborer and associated with the backward villagers whose customs and character are incidentally set forth. His own exertions despite grinding poverty are inspiring. His pursuit of learning and of languages and his sacrifices for schooling demonstrated a tenacity which merited if they did not forecast his later success. Nor did his interest decline, nor the aid which his wife gave him, when he was a private in the Union Army, a wounded veteran, or even a clerk in the Treasury Department. He managed to learn to read several languages, to gain a knowledge of several sciences, to write by persistent endeavor, to obtain a degree from Columbian College (George Washington University), to become a geologist and a lawyer and to accumulate $2,500 by gruelling economies. And Lizzie did not fail to improve her own scant education only to tragically die and give place to a successor. As evidenced in the diary, the

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growth to maturity is tediously slow, the grasp of the great events of the time puerile, the sympathy for the oppressed commendable, the courage and selfishness of the man remarkable and the lack of interest in religion noticeable in a generation which was religious. It is the rise of Ward in which he was interested, and he allowed nothing to stand in his way and he labored as few young men have to that end, following the only means that he knew—study unending.

RICHARD J. PURCELL.

Children and Futility

Forever After, by F. Jacquelin LaFarge. New York: Dial Press. $2.00.

MRS. LAFARGE has written a light, modern novel on the deep, age-old topic of family loyalty. The story is about divorce on Park Avenue and a way of life that is too much with us. The casual, often frivolous happenings are simply narrated, and it is left to the reader to see the depths and inexorable forces behind the happenings.

The French, a Catholic nation, value family life, and it may be Mrs. LaFarge's French ancestry that is responsible for the feeling of family solidarity that, in spite of the apparent superficiality of much of the book, is somehow conveyed to the reader. Among Gotham's intelligentsia one gets the idea that these clever folk must have been born out of the blue or pulled from a magician's hat, for all you ever hear mention of mothers, fathers, sisters, cousins or aunts! It is therefore refreshing to discover a novel of contemporary New York life in which the people do have relatives, daughters still rush back to their parents when they are in trouble, and in which there are even family reunions!

And it is children that provide the chief complication of the book. For the hero has the almost single virtue of continuing to care for the children of his first marriage, even after his second wife has born him two sons. There is a touching scene where one of the small sons of that first marriage innocently calls up his father's second wife to inquire why his daddy doesn't come to spend Christmas with him. This situation is more plausible and logical than can be made to appear in a short review, and it leads one to speculate on how many children of broken homes are confused about the strange comings and goings of their peripatetic parents.

Tom Parker is vain and superficial, also handsome and charming, and women fall for him. Which of course makes life hard for a man. His first wife, Rosamond, fights to keep him from a free, sophisticated and persistent lady by the name of Marian, who simply won't let Tom alone. One wonders if Tom is worth fighting for, if the love one has to scheme to hold, is worth the time and trouble involved. Isn't that sort of man a case of arrested development, a sort of perpetual adolescent? But "sweet light, great wonder," is what love meant to the heroine of "Forever After," and the novel tells if Rosamond ever found that kind of love.

DOROTHY THOMAS.

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Career Monographs. Nos. 53, *Farms Management;* 54, *Beauty-Shop Management;* 55, *Women's Apparel-Shop Management;* 56, *Garage Management; and* 57, *Construction Contracting. Chicago: The Institute for Research. Per set,* $3.75.

THE VOCATIONS treated in these monographs are all more or less recently organized but have already assumed importance. Beauty culture, for example, is a $2,000,000 business, employing 200,000 persons in about 60,000 establishments. Farm management is treated in its three forms: renting, sharing and ownership. These studies cover the attractive and unattractive sides; personal qualifications required; earnings; and the approximate amount needed. A word picture of a typical day's work is added. Wherever state licenses are needed, a synopsis of the laws of the different states are added. The reviewer feels sure that those who possess the original set, reviewed in THE COMMONWEAL for May 18, 1932, will also want these five results of the latest surveys in the particular fields.

The Fiord Region of East Greenland, by Louise A. Boyd. New York: American Geographical Society. $4.00.

DURING 1933, the Louise A. Boyd Expedition to East Greenland harvested a great deal of material concerning the physiographic, botanical and meteorological aspects of the Far North. Much of this is now compressed into a volume which takes rank with the finest of American publications in the field of geography. Particularly valuable are the numerous illustrations and maps. Miss Boyd is a skilled and careful photographer. Her negatives have been reproduced here by a printer of rare patience and genius, so that the reader has the feeling—so seldom evoked by books of this kind—of looking directly at pictures instead of at smudgy plates made from them. Most of the pictures deal with rock and glacial subjects. One finds them extraordinarily fascinating as mere scenes, quite apart from any scientific purpose they may serve. The text provides a scientifically written diary of the expedition.

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